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### LITERATURE.

*Studies in Ruskin. Some Aspects of the Work and Teaching of John Ruskin.* By Edward T. Cook. (George Allen.)

THE advice given some years ago by Mr. Brander Matthews on the subject of prefaces has not been taken to heart by Mr. Cook. "In the preface the author must put his best foot foremost," said Mr. Matthews; and he warned authors not to make their prefaces weak in tone, or nerveless, or apologetic, for then "the critic takes the author at his word and has a poor opinion of him." Mr. Cook's preface is not nerveless, but it is in some degree apologetic. The author fails to put his best foot foremost. He leads the reader to expect little more than a reprint, with additions, of two articles which appeared in the *Pall Mall Gazette*. No doubt, the finest piece of prose literature in the world might take the form of a newspaper article; but as a rule it does not, and work of high permanent value is hardly looked for in the daily press. If Mr. Brander Matthews's counsels had been heeded, the impression from the preface would not be of a volume consisting mainly of reprinted newspaper articles, but of one of widely different description, a portion of whose contents did, in the first instance, appear in a newspaper. And this impression would be correct, as the reader who proceeds with the book is, by-and-by, agreeably surprised to discover. But why discourage either critic or general reader at the outset, and incur the risk that he may not think it worth his while to proceed?

At the same time, excellent as the work is, its various sections are not so perfectly welded together as they should be. There is not that absolute unity of structure which properly belongs to a book. Nor is the "study" exhaustive. Mr. Cook has written a guide-book to the National Gallery. His present volume is a guide-book to Ruskin. It is a first-rate guide-book, well designed to help the inquiring student through the devious ways of Ruskin life and writings, to reveal beauties, furnish information, and stimulate interest. Regarded in this way, the rather disjointed character of the contents, and even the introduction of contributions from other pens, are not unbecoming. Undoubtedly, anyone interested in Mr. Ruskin will find himself much aided in the effort to understand him by a perusal of Mr. Cook's work.

Mr. Cook is cordial, but critical. He understands and sympathises with the subject of his study, but does not allow his own independent judgment to be biased. His is not the spirit of the Ruskin cult

which holds that Mr. Ruskin can do no wrong, that whatever he says and does is excellent just because it comes from him. Thus his book is valuable in a way which few books treating of the same subject are valuable. For, usually, such studies are written in a strain of undiscriminating eulogy; while a few err on the other side. "Nothing is easier for a captious critic," says Mr. Cook, "than to convict Mr. Ruskin of inconsistencies, and for a superficial reader, than to fall into bewilderment." Most of the enthusiasts are superficial and their bewilderment is great, while a captious critic seldom enlightens anyone, and in the case of Mr. Ruskin is especially likely to darken instead. Mr. Cook is a reader, but not superficial, and a critic, but not captious. Hence the exceptional merit of his book.

There are few eminent teachers toward whom an attitude of critical discernment is more necessary than toward Mr. Ruskin. He has declared himself to be "an impetuous, inconsiderate, and weakly communicative person." We must not hold him too severely to his words; he did not mean them, or meant them only at the moment of writing, when he happened to be in an impetuous, inconsiderate, and weakly communicative mood. Self-condemnatory statements are common enough. Most respectable persons in this country make a public statement, once a week at least, that they are "miserable sinners." All the while they are perfectly well satisfied to be and to remain so. Mr. Ruskin, also, when declaring himself to be impetuous, inconsiderate, and weakly communicative, feels no manner of shame in the fact, and shows no desire to amend himself. There is this difference between the prayer-book declaration and the declaration of Mr. Ruskin, that the one is a recognised part of a formal act of worship and neither excites nor is intended to excite attention, while the other is a declaration made consciously and for a purpose. Mr. Ruskin never forgets himself and never can endure to be in the background. Not in any of his writings is he "the man behind the book;" he is always the man in the book, and about whom the book is, in greater part, written. A man of magnificent generosity, "ever avaricious of giving," no one supposes for a moment that he ever gave anything in order that the gift might be talked about. It is not the less true that there does not abide in him that self-abnegation which after he had done good would make him blush to find it fame. He would not be happy if he were not talked about. With this consuming desire to be noticed, Mr. Ruskin's salvation lies in the nobleness of his sentiment, which leads him to desire to be noticed for noble things. But, rather than fail to make a sensation, he would denounce himself as an "impetuous, inconsiderate, and weakly communicative person."

We must not, then, hold Mr. Ruskin too strictly to his declaration. In the face of all that is known of his character and career, it is impossible to suppose for a moment that it is true. Yet it contains an element of truth. The long record of his unfinished works proves him to be impetuous; incon-

siderate he is—else the captious critic would not find it easy, as Mr. Cook says it is, to convict him of inconsistency; and weakly communicative he also is—else he would not talk so much, in season and out of season, about, not his great self only, but his trivial self. He is precisely the man to be the subject of a cult. Delighting to be noticed and delighting to play the guide philosopher and friend, he must needs encourage his would-be worshippers. There are Browning societies as well as Ruskin societies; but the former, questionable as their value is, do not flourish with the rank luxuriance of the latter, simply because Robert Browning was too great a man, too self-centred, to do more than, at the most, tolerate his worshippers. When a man is godlike he does not wish to be worshipped as a god.

As a teacher, then, Mr. Ruskin is to be accepted with reservations. Persons who regard him as an oracle are likely to derive more harm than benefit, not only by reason of the surrender they make of their own self-reliance and judgment, but because, under guidance so erratic, they are pretty sure to "fall into bewilderment." Critical discernment is, as I have said, peculiarly necessary in this case. When it is exercised, good may, or rather must, come. Mr. Ruskin as a master is a mistake. Mr. Ruskin as a man of noble instinct, of deep wisdom and deeper insight, whose words have the force, not of laws, but of valuable suggestions, becomes a good "friend and aider of those who would live in the spirit." His very weaknesses—his fussiness, fickleness, and vanity—when they take their right relation, give a certain grace to the service he renders. No longer an autocratic leader, often stumbling and misleading, but a friend and brother, greater than ourselves, his words, taken for what they are worth, are often found to be worth very much. We need not admire his random talk about "eggs of vermin, embryos of apes, and other idols of genesis enthroned in Mr. Darwin's or Mr. Huxley's shrines," or fall into raptures over his disquisitions on goose-pie, or deny that he is insolent when he speaks of John Stuart Mill and Herbert Spencer as "geese." The wheat is easily winnowed from the chaff. The teacher entitled to homage is he who affirms and reiterates sentiments such as these:—

"The consequences of justice will be ultimately the best possible, both for others and ourselves, though we can neither say what is best nor how it is likely to come to pass."

"The man who does not know when to die, does not know how to live."

"The modern religious fact-hunter, despising design, wants to destroy everything that does not agree with his own notions of truth, and becomes the most dangerous and despicable of iconoclasts, excited by egotism instead of religion."

"If you will make a man of the working creature, you cannot make a tool. Let him but begin to imagine, to think, to try to do anything worth doing, and the engine-turned precision is lost at once. Out come all his roughness, all his dulness, all his incapacity, shame upon shame, failure upon failure, pause after pause: but out comes the whole majesty of him also; and we know the height of it only

when we see the clouds settling upon him. And whether the clouds be bright or dark, there will be transfiguration behind and within them."

Of the practical undertakings with which, at one time or another, Mr. Ruskin associated himself, the most important, albeit one of the most unsuccessful, was the Guild or Company of St. George. It was founded in 1871, to "get moneys and lands together"—"field joined to field and landmarks set which no man shall dare hereafter to remove"; and over those fields "the winds of heaven shall be pure, and upon them the work of man shall be done in honour and truth." Writing twelve years later, Mr. Ruskin declared that the St. George's Guild "is not a merely sentimental association of persons who want sympathy in the general endeavour to do good. It is a body constituted for a special purpose: that of buying land, holding it inviolably, cultivating it properly, and bringing upon it as many honest people as it will feed." [Fors. Letter 93].

Of the means to this end it is not necessary to say more here than that Mr. Ruskin has an infinite faith in government by "benign autocrats," and really seems to believe that such beings are discoverable. Had he himself been a second Robert Owen, with business talents and perseverance as great as his philanthropy, something might have been achieved. As it is, the Company is still in existence, owns a farm near Sheffield, some cottages at Barmouth, and a few acres of land elsewhere. But, as Mr. Cook says, "the St. George's farms have produced very little except a plentiful crop of disappointments." The Museum, upon which Mr. Ruskin has lavished both money and thought, has, no doubt, borne better fruit than the Guild. It is now leased to the Sheffield Corporation for twenty years. But none of Mr. Ruskin's "practical" undertakings has fulfilled, or come within measurable distance of fulfilling, the purpose and expectations of their founder. Excepting as illustrations of Mr. Ruskin's teaching, they are little more than failures. But they do serve as illustrations. These few spinning-wheels and weaving-looms which have been set going will not revolutionise our manufacturing system or discredit the use of steam-power. It would be a pity if they did. Incidentally, they may increase the means of support and the happiness of a few poor families; but their importance to the world is as symbols, in an age too careless of genuine work. They call us back, not to the period of clumsy contrivances which, in their own time, were tolerated only because inventive genius was deficient, but to the honesty which, now-a-days, is supposed to have been the characteristic of that period. But steam-power is not necessarily fatal to honest work. The discernible fruit of Mr. Ruskin's efforts is scanty as yet. It may be traced in such undertakings as those of Mr. Rydings at Laxey and Messrs. George Thomson & Co. These disciples have proved themselves to be not mere hearers of the word, but doers also; and it is a pity Mr. Cook has told us so little about them, for in such directions, if anywhere, Mr. Ruskin's permanent influence will be chiefly manifested.

As to Mr. Ruskin's peculiar notions about steam-power, usury, and publishing—though

he proclaimed them somewhat loudly and they attracted more attention than they deserved, they never really entered deeply into his life. They may have been mere conscious eccentricities, serving to advertise him, some of those "fads and fancies" of his, of which Mr. Cook says they have "often been laughed at, but by no one more heartily than himself." There is a tone of insincerity about them which seems unnatural in so resolute a preacher of sincerity. While condemning steam-power, Mr. Ruskin used it for convenience in travelling and for printing his books; and his denunciation of "usurers" as thieves did not prevent him from living on the rent of houses and the interest of his capital. It reminds one of Dr. Cummings securing a long lease for his house when he professed to believe the end of the world was at hand. After a time, the theories themselves gave way to a great extent. His books are now sold in cheap editions in much the same way that other books are sold, and even his publisher has migrated from "the middle of a country field" to London itself. These failures and inconsistencies prove that the theories had not a vital relation to Mr. Ruskin's real work.

The notes on Mr. Ruskin's Oxford lectures which Mr. Cook appends to his book are of interest and value, for they contain much that never appeared in the printed versions. The personal descriptions of Mr. Ruskin as a lecturer are also good, bringing us, as they do, nearer to the man himself. The book, as a whole, gives a truer and therefore better impression of Mr. Ruskin personally and of his teaching and work than any other that has appeared for some time.

WALTER LEWIN.

#### THE CARTHUSIAN MARTYRS UNDER HENRY VIII.

*Origines du Schisme d'Angleterre. Henri VIII. et les Martyrs de la Chartreuse de Londres (avec Cartes, Plans, Héliogravures, Facsimile, &c.). Par Dom Victor-Marie Doreau, Prieur de la Chartreuse de Saint-Hugues, Parkminster, Sussex. (Paris : Retaux-Bray ; London : Burns & Oates.)*

The community of the new Charterhouse in Sussex seem determined to spare no pains in making known the sufferings of their predecessors, the Carthusian Martyrs in England in the reign of Henry VIII. And they may be assured, in these days, of all possible sympathy, even from those who care little for monasticism and can yield no obedience to the authority of the Church of Rome. For whatever may be said of the beneficial effects of the English Reformation, there is no possibility of disputing the violence and brutality with which it was originally enforced; and the patient victims of despotism deserve all the honour due to men who have laid down their lives for conscience sake. We need not wonder therefore at the appearance of this sumptuous volume, illustrated with numerous engravings, partly from old prints and pictures, partly from sketches of the Charterhouse and the Tower of London as they exist at present. These

alone would suffice to give the work very considerable value.

It is true that the ancient engravings, valuable as they are, require to be used with some discrimination if looked at in the light of historical documents. For not one of them is strictly contemporary with the acts which it illustrates, and it would be a great mistake to treat any of them as if it were a photograph of the actual scene. A few, from pictures in various foreign Charterhouses, seem to be no more than ideal representations of the trials and martyrdoms of the English Carthusians. But there are two or three to which a higher value may reasonably be attached, especially the copy (opposite p. 352) of an engraving made in 1584 from a picture which has since disappeared belonging to the English College at Rome. It represents five Carthusians hanging from two pairs of gallows, the executioner being apparently on the point of cutting them down half-dead to undergo the further brutalities—which we also see depicted in the foreground—of a barbarous law. This engraving, we are informed, has been used as an important piece of testimony in the recent "beatification"; and it was certainly right thus to bring it in facsimile before the eyes of many who could have no opportunity of inspecting the print of 1584 itself.

The care bestowed upon these graphic illustrations seems to justify one word more before proceeding to the letterpress; for local antiquaries will be no less thankful for the views of old London Bridge and the entrance to old Newgate, and for the two views of the old parts of the existing Charter House building, than for anything else in the book. Indeed, the question almost presents itself whether the engravings were meant to illustrate the text or the text the engravings. For the literary part of the book is really very much composed of pictures also. Like the work of Dom Lawrence Hendriks, *The London Charterhouse*, reviewed by me in the ACADEMY of June 15, 1889, it consists merely of a series of sketches of the history of English Carthusianism, both before and after the Reformation; and though some attempt is necessarily made in the central epoch to set forth the main facts connected with Henry VIII's first marriage and divorce, the view taken of the political history is not marked by much originality. It is, indeed, what we might very well expect from a good Carthusian in his cell. Henry himself is the evil genius of the age, who threw off the authority of the Church and led his whole people into schism. It is needless to look beyond him, or about him, for other and concurrent causes of this serious evil. And though Father Doreau takes note both of Henry's early zeal for the papacy, and of the testimony of Giustinian to his early delight in hearing masses, he finds nothing better to explain these inconsistencies than innate hypocrisy of character.

So completely is Henry VIII. an object of horror and detestation that Father Doreau seems to feel himself half-bound to apologise for exploding a strange story of his coronation, into which some French writers have been led by a curious blunder of Sir Henry

Ellis; for he protests that he does this only in the interest of historical truth and not with any view to mitigate the reader's judgment on Henry's character. As the tale itself will be new to most Englishmen, it is worth while relating it here before explaining its origin. At his coronation it is stated that Henry was solemnly asked by the Archbishop of Canterbury whether he would maintain the ancient privileges and liberties of the Church, and swore that he would do so. But scarcely was the ceremony over when he asked for the written form of the oath that he had taken, and withdrawing into a secret chamber, altered it with his pen, interpolating words to make it appear that he had sworn to defend those ancient liberties only so far as they were not prejudicial to his royal dignity. He then shut the book, says M. Audin in his History of Henry VIII., without showing anyone what he had done.

The fine historic imagination which conceived this episode had documentary evidence to go upon. Sir Henry Ellis actually printed and even engraved in facsimile a coronation oath corrected in this manner by Henry's own hand, and drew from it the remarkable conclusion that Henry aimed at supremacy over the English Church even at the commencement of his reign. Unfortunately for this wonderful theory the text of the oath is in the handwriting of Wriothesley, who was not heard of in the early years of Henry VIII.'s reign; and, as I pointed out briefly in my Calendar some years ago, the document was undoubtedly drawn up and corrected by the royal hand about the twenty-sixth year of the reign when the Act of Supremacy was passed by Parliament. It was a coronation oath for future kings that Henry was preparing—one in which royal supremacy over the Church should be carefully safeguarded in time to come. At the commencement of his reign, and for many a long year afterwards, his mind was altogether different; and when he wrote his book against Luther, strange to say, even Sir Thomas More suggested to him that he had perhaps gone too far in defence of papal authority. But I know not where Father Doreau discovered that he said, in answer to the remonstrance, "Non, non, je ne puis être trop explicite. N'est-ce pas du Saint-Siege que je tiens ma couronne?" Such an acknowledgment, surely, could hardly have passed his lips.

It would be wrong, however, to judge a book like this by the light it throws upon political history. For the title is clearly intended to suggest, not that Henry VIII., but that the Carthusian martyrs under Henry, are the main subject of the work. We are introduced to the cloister that we may see how the sanctuary was violated; we are not taken abroad into the world, into courts or camps or council-chambers to learn how the great political and ecclesiastical revolution came about, of which Prior Houghton and his fellow-martyrs were the first victims. But to enable us to appreciate more fully the spirit of that tranquil life which was so rudely disturbed, Father Doreau first carries us back to the foundation of the monastery at the close of the

fourteenth century, and relates to us briefly the stories of former priors as they stand in the records of the Order. In some of these there is a legendary element which suggests curious questions—as, for instance, the story of William Tynbygh's early life, which we should be sorry to suppose came from himself in the form in which it is related by Maurice Chauncy. Prior Tynbygh, we are told, when a young man, was taken prisoner by the Saracens in Palestine, whither he went on pilgrimage, and was condemned to death. Expecting his fate, he prayed vehemently, and fell asleep in his dungeon, invoking St. Catherine, whose image he remembered vividly in a chapel close to his Irish home. To the astonishment, both of himself and his friends, he woke up, not in Palestine, but in Ireland; and Father Doreau, apparently, has no doubt about the fact.

For my own part, I wish it clearly understood that I have no doubt either of the veracity of Prior Tynbygh or of the honesty of Maurice Chauncy. And yet from whom could Chauncy have learned the story but from his fellow monks when he entered the monastery two years after Tynbygh's death? And must not they in like manner have had it from Tynbygh himself? So one would think if it had only been an ordinary incident and the Charter House an ordinary community. But, in the first place, the Carthusian rule prohibited conversation in the cloister, and Carthusian humility would itself have restrained the prior from speaking much of his own adventures. But after his death every incident in the life of a prior who died in the odour of sanctity must have been precious to the brethren, and any intelligence that they could procure on the subject from Ireland must have been welcome. Need it be added that a far less imaginative people than the Irish might in the course of three score years (for according to the dates given by Father Doreau himself that must have been about the time) easily have converted some perfectly intelligible facts into a supernatural incident? If, as Father Doreau informs us, the story has hitherto puzzled Protestant critics, "*ennemis-nés du surnaturel*," perhaps it was because they had not considered the conditions of Carthusian life, and the probable sources of Carthusian information.

It will thus be seen that there are passages in this interesting volume about which there may be more opinions than one; but I think no one will read—I am sure no one ought to read—the chapters about the martyrdoms without feeling deeply moved. After recording these, the book goes on to tell of the later history of English Carthusianism domiciled abroad, as we have seen it related in English by Mr. Hendriks. The work concludes with an account of the steps recently taken to do honour to the Carthusian martyrs at Rome, and a chapter on the prospect of England being re-converted to Catholicism.

JAMES GAIRDNER.

"CAMEO SERIES."—*Lyrics*. Selected from the Works of A. Mary F. Robinson (Madame Darmesteter). (Fisher Unwin.)

OUR woman-poets seem comparatively little affected by that reticence of the emotional nature which, broadly speaking, distinguishes present-day poetry (as written by men) from the poetry of the more fervid first quarter of the century. The heart, which was the fashionable sleeve-ornament for the poets of Byron's time, is worn by our male contemporaries in a less ostentatiously exposed situation, and is for the most part "clothed upon" with a thick and comfortable chest-protector of reserve, and thus guarded from that frost of public indifference which is keener now than in the days when the spectacle of a poet's inconsolable woe was among the most attractive and successful of popular exhibitions. We could not imagine any of our contemporaries writing, and publishing, such verse as Byron's "Fare thee well, and if for ever," with its "Would that breast were bared before thee, Where thy head so oft hath lain," &c. To take a different and less extreme instance, we could with difficulty imagine a man of these days calmly giving "Epipsyphidion" to the world—even with his wife's approval. "The pageant of his bleeding heart," which Byron carried across an admiring continent with such splendid spectacular effect, would not so certainly "draw" nowadays; and if a young man under thirty were to apostrophise the West-wind in such lines as

"Make me thy lyre, even as the forest is:  
What if my leaves are falling like its own?"

we fear the pathetic personal accent, lovely as it is, would provoke a smile from the profane. Indeed, with the full and final establishment of Wordsworth's position on the throne of English Poetry—which we suppose took place gradually during the ten years between the deaths of Byron and Coleridge—the great Confessional School in literature, with Rousseau at its head, De Quincey at its tail, and Burns and Byron among its most conspicuous intermediate figures, may be considered, so far as this country is concerned, to have come to an end.

Not quite, however; for the tradition of a more direct self-disclosure than is common among later poets has been continued without visible break by the poetesses. Not to mention that now perished generation of feminine singers who, with much tenderness and grace, and only too much facility, combined a sort of belated Byronic romanticism of style with a rather humdrum domesticity of sentiment, the result of the mixture being not so much Byron-and-water as a nondescript beverage apparently composed of Byron and weak tea—not to mention this now defunct school, in the stronger-voiced women-poets, from Mrs. Browning, through Miss Christina Rossetti, to their later-risen sisters, we still find in full force the intensely personal note, and the passionate necessity of heart-declaration, which seem to be the normal characteristics of song-stresses' song.

In the beautiful anthology of Mme. Darmesteter's lyrics which forms the sixth volume of the Cameo Series, these charac-

teristics are exquisitely apparent. They are felt in such verse as the following:—

" When I am dead and I am quite forgot,  
What care I if my spirit lives or dies?  
To walk with angels in a grassy plot,  
And pluck the lilies grown in Paradise?"  
" Ah, no! the heaven of all my heart has been  
To hear your voice and catch the sighs between.  
Ah, no! the better heaven I fain would give,  
But in a cranny of your soul to live."

And here again we have the same note, struck with the same pathetic power:—

" Ah, love, I cannot die, I cannot go  
Down in the dark and leave you all alone!  
Ah, hold me fast, safe in the warmth I know,  
And never shut me underneath a stone."

" Dead in the grave! And I can never hear  
If you are ill or if you miss me, dear.  
Dead, oh my God! and you may need me yet;  
While I shall sleep; while I—while I—forget!"

Yet one more illustration of this acutely egoistic vein shall suffice:

" Since childhood have I dragged my life along  
The dusty purlieus and approach of Death,  
Hoping the years would bring me easier breath,  
And turn my painful sighing to a song;  
But, ah, the years have done me cruel wrong,  
For they have robbed me of that happy faith;  
Still in the world of men I move a wraith,  
Who to the shadow-world not yet belong.

" Too long, indeed, I linger here and take  
The room of others but to droop and sigh;  
Wherefore, O spinning sisters, for my sake,  
No more the little tangled knots untie;  
But all the skein, I do beseech you, break,  
And spin a stronger thread more perfectly."

But although this deeply, and sometimes almost painfully, subjective quality is common to much of Mme. Darmesteter's work, imparting to it the emotional sincerity and spontaneity which are not among its least real excellencies, she has many other and happier moods, of which the lyrical outcome is no less rich in melody and grace. For an example of her lighter manner nothing could be more charming than the little piece called "Celia's Home-Coming," with its

" Maidens, kill your skirts and go  
Down the stormy garden-ways,  
Pluck the last sweet pinks that blow,  
Gather roses, gather bays,  
Since our Celia comes to-day  
Who has been too long away.

" Crowd her chamber with your sweets—  
Not a flower but grows for her!  
Make her bed with linen sheets  
That have lain in lavender;  
Light a fire before she come  
Lest she find us chill at home."

This is altogether fragrant and winsome. So, too, in another way, and with the addition of a deeper meaning, are the stanzas entitled "Spring," in which nature's happy trick of repeating herself through the ages is sung with curious felicity of cadence:

" See, the aspen still is  
Hung awry to droop and falter;  
Still the leaves of lilacs  
Lift aloft their tall and tender sheath.  
Wiser than the sages,  
Spring would never dare to alter  
What so many ages  
Showed already right in bloom and wreath."

We venture to commend the foregoing sentiment to apostles of the eccentric and prophets of the amorphous, in poetry and other arts, though we have not Mme. Darmesteter's warrant for so doing. The following sonnet—fine in conception, and

in execution not inadequate—permits no ambiguity of interpretation:

" God sent a poet to reform His earth,  
But when he came and found it cold and poor,  
Harsh and unlovely, where each prosperous boor  
Held poets light for all their heavenly birth,  
He thought—Myself can make one better worth  
The living in than this—full of old lore,  
Music and light and love, where Saints adore  
And Angels, all within mine own soul's girth.  
But when at last he came to die, his soul  
Saw earth (lying past to heaven) with new love,  
And all the unused passion in him cried:  
O God, your heaven I know and weary of:  
Give me this world to work in and make whole.  
God spoke: Therein, fool, thou hast lived and died."

We do not feel sure that it is given to the poets, even the best of them, to do much towards "making whole" the afflicted world they "work in"; but though the flowers in a sick-room cannot cure disease, they have yet their happy use and exquisite office. In like manner, such poetry as Mme. Darmesteter's cannot help us to "combat" the sterner part of "life's annoy"; but it brings to us, as through some open casement, wandering airs from a world of moonlight and music, and colour and perfume: a world where Sorrow does indeed come, but comes in raiment of graceful folds, and seems like Beauty's twin-sister.

Our thanks are due to Mme. Darmesteter for bringing together thus compendiously these delightful lyrics, and to Mr. Fisher Unwin for giving to some of this lady's most delicately-carved and gem-like work a setting which we cannot praise better than by saying that it is worthy of the intaglio.

WILLIAM WATSON.

#### TOURISTS AND COLONISTS IN NORTH AMERICA.

*The Pacific Coast Scenic Tour. From Southern California to Alaska, the Canadian Pacific Railway, Yellowstone Park, and the Grand Cañon.* By Henry T. Finck. (Sampson Low.)

*The British Colonist in North America. A Guide for Intending Emigrants.* (Sonnenchein.)

The two latest books on America are perhaps the most satisfactory which have come before us this season. The one is written by an American, and the other by an Englishman; and though neither contains much information that can be pronounced actually new, both are replete with details obtained at first hand, and are accurate beyond the wont of volumes hastily compiled by tourists without experience sufficient to justify their literary ventures.

Mr. Finck is familiar with most parts of the United States and with the finest scenery of Europe. He is, moreover, an artist and an author of some note, and writes of the Pacific with the knowledge acquired during a residence of eleven years. He is, therefore, in a different position from the majority of his predecessors, for his pages supply an excellent guide-book to the more accessible parts of the picturesque region from Southern California to Alaska. The chapter on the mountain scenery of the Sierra Nevada and Cascade Ranges are those which are likely to prove most useful to visitors; but

all of the twelve are well worthy of study, not only for the hints they afford to tourists, but for the recent, and in almost every instance, correct information with which they are packed. The plates, with two exceptions (those two being taken from the U.S. Geological Survey), are prints from actual photographs. In every respect they are admirable illustrations, both as works of art, and as pictures of the most romantic spots in the Pacific Coast Scenic Tour. Mr. Finck, as a rule, writes with vigour, grace, and good taste. The only occasions in which he descends into offensiveness are where he deems fit to indulge in gibes at the expense of England. Thus, he thinks it necessary to declare that it is a specimen of British stupidity not to give a "check or receipt" for a parcel left at the express office in Victoria; the fact being that this institution is an American one, while the maligned British have long granted the desired boon. Again, he displays at once his "spread-eagleism" and his ignorance of the laws of geographical nomenclature by ranting over the iniquity of Mounts Hood and Rainier being named after "obscure lords" and not after American citizens. The simple rejoinder to which is that if American citizens are ambitious of this distinction they ought to discover their mountains for themselves, and not permit English naval captains to perform that office for them; though at the date when Vancouver bestowed these doubtfully appropriate titles on the Cascade peaks, Oregon and Washington were regarded as British territory. Nevertheless, the absurd manner in which the Rocky Mountains slopes are getting bespattered with the names of nonentities who happen to be friends of the explorers, though in no way connected with the region in question, demands some protest. The Canadian Pacific Railway Company is one of the worst offenders in this respect. Lieut. Schwatka set the example in Alaska; and the latest visitors to Mount St. Elias and the Chilcat county have followed suit in a style so ridiculous that it is sincerely to be hoped we have seen the last of this practice. Mr. Finck also advocates changing "Willamette" into "Oregon," after the fashion of a certain traveller who fancied that the Congo could be redubbed the Livingstone with the same facility that Californians alter the names of their big trees in the Mariposa Grove to flatter the latest political favourites.

However, with the few exceptions mentioned, the pretty volume in which Mr. Finck embodies his experiences is highly commendable, though we must take exception to his statement that there are mountains 9,000 feet high in Vancouver Island, that the Chinook "wood" has anything to do with the Japan current, or that the mild climate of "Southern England" is due to the Gulf Stream. It is also possible that the presence of "pirated American novels" in the Victoria book-shops might not strike most people as its most strikingly British feature; and to consider Montreal as an eminently English city will be news to the Canadians.

The Guide-book for Colonists is anonymous, a circumstance which is likely to cause its statements to be scanned with some dis-

trust. In reality, though the compiler is often a little loose in his orthography, and too ready to accept "facts" on feeble authority, a tolerably close examination of its contents has not detected any very serious blunders, or any attempts to entrap the emigrant in the interest of land corporations or railway companies with "alternate sections" for sale. On the contrary, the tendency of the volume is rather to deprecate the exaggerated accounts of "unlimited resources," and so forth, with which the agents of interested people flood Europe, and to warn our countrymen against many drawbacks which are inherent in the process of replanting Britons in American soil. But it is difficult to see why the only parts of Canada and the United States described as fit fields for new homes are British Columbia, Manitoba, Washington, Oregon, California, New Mexico, Texas, and North Carolina; or why Virginia, Dakotah, Montana, Wyoming, and other states and territories are excluded. Much of the information given seems to have been obtained by personal visits to the regions described. The Pacific Coast, in an especial degree, is familiar to the author. British Columbia is one of the best chapters in the book, though the geographical data do not appear to have been so carefully noted as the more practical questions concerning the value of land and the price of provisions. There is, for example, no such sheet of water as the "Comox" Lake, and the coalfields in that part of the world are a considerable way from the settlement. On this point the present reviewer may be permitted a very positive opinion. For it was he who discovered and named the "Puntledge (Comox) Lake," and the stream on the banks of which his party found the first outcrop of the extensive coal-beds in that quarter was named in his honour. "Chemaenius" "Albert" (Alberni), and "Deems" (Deans), which we notice more than once, are misprints; but it is a trifle misleading to say that "until the last few years" little was known of the interior. A great deal, indeed nearly all that is worth knowing, was obtained nearly a quarter of a century ago, scarcely anything having been added to the sketch map which I published in Petermann's *Geographische Mittheilungen* for 1869, and which has been copied again and again by governments, by societies, and by private individuals, without permission and without acknowledgment. Assuredly, there is no more recent information to warrant the statement that in the interior are "peaks reaching an elevation of 9000 to 10,000 feet." Nor is the Chinook "a language common to the tribes of the Pacific Coast." It is, as most people are now aware, a mere jargon, composed of fragments of many tongues. The sportsman who expects to find "panthers" in Vancouver Island will be disappointed; though, as a compensation, we may promise them wapiti at many other places than "at the North End near Fort Rupert." In truth, there are comparatively few there.

The book is, with these trifling exceptions, unusually accurate, and almost unique among its class for the honesty with which the good and bad are placed before the reader; and the maps, though evidently prepared for

some railway guide, are sufficiently correct for the purposes of reference.

ROBERT BROWN.

*Later Leaves.* By Montagu Williams. (Macmillan.)

In regard to Mr. Montagu Williams's second appearance as an autobiographer, the advice given in the ACADEMY to the judicious reader on his first appearance must be reversed. We then said, read the first half and skip the last; we now say, skip the first half and read the last. "It was," says our author, "my original intention to write a short book treating merely of the East End of London and of metropolitan crime; but many friends urged me," &c. The formula is well known. Those "friends" of the author have much to answer for. In this case they are responsible for 200 and odd pages of printed stuff, an undigested heap of extracts from old briefs and newspapers, mixed up with *mal apropos*, stale, and generally pointless anecdotes, which nothing but the three days a week "off" of a metropolitan police-magistrate can excuse an active man for depositing for public inspection. When those 200 and odd pages of the author's own rag-picking are succeeded by thirty more gleaned from his mother-in-law, the jaded appetite of the reader may well make him cry, Hold, enough!

But if he did, he would do it just at the wrong moment; for on p. 231 Mr. Montagu Williams returns to himself and his senses. The extracts he gives from his last cross-examination in a *cause célèbre*, the libel prosecution against the editor of *Punch* by the notorious Gent-Davis and wife, are decidedly amusing. The case unfortunately ended, after Mr. Burnand had been committed for trial, in the Lord Mayor who had committed him (Sir R. Hanson) earning the well-merited execration of all lovers of sensational cases by squaring it over a luncheon to all the parties concerned in the Egyptian Chamber.

Shortly afterwards, Mr. Williams became a Police Magistrate. He had not been a month at his new duties before he made a sensation by appealing for money for his poor-box and offering his "warrant-officers, &c.," as inquirers into the characters of applicants. In spite of being effectively "scored-off" by a correspondent in the *Times* (whose letter he very honestly quotes because he thinks he scored off him)—who pointed out that "if the magistrate and the officers had leisure for the work of administering to the needs of 600,000 people, the Home Secretary had better consider whether there was not an opening for a considerable reduction of the public expenditure"—the appeal was successful. In that and other matters Mr. Montagu Williams has now quite taken rank as a modern Cadi, who sits under his palm-tree to grease the palms of others with baksheesh instead of having his own greased (according to ancient precedent), and to settle the family jars and domestic concerns of an extensive pashalik. His experiences in this capacity are well told: and it is not too much to say that they are quite on the level in point of substance and

style with the *Bitter Cry*. He has shown praiseworthy energy, both as a man and a magistrate, in dealing with cases of "insanitary dwellings," as the dens of filth in which the poor have to live are somewhat euphoniously termed.

More novel and, in the same line, not less interesting, is the record Mr. Williams has published, from a shorthand writer's notes, of a single morning's work last year at the Worship-street Court. The morning was selected in August, and therefore probably represents a less awful state of things than a similar morning in January. First came thirty applications for summonses, the majority by women against brutal husbands for assault; then thirty-six charges for various crimes from house-breaking to drunkenness, twenty-one of them for the latter offence, seven being women.

The cases were not, of course, amusing as a rule. But the following application is worth quoting as a fairly favourable sample.

"Landlady in black, smiling cheerfully: 'My second-floor lodger died last night and she owed me five weeks' rent.' 'Well,' I observed, somewhat taken aback, 'the dead can pay no debts.' 'Quite so,' she replied briskly, and then, lowering her voice confidentially, she added, 'but I can have her things.' 'I don't know about that.' 'But don't you see, if I don't have them the milkman will. He came round to my place this morning and said she owed for fourteen weeks with four eggs every Sunday.' 'Well,' I said, 'you can distrain for rent, I don't see what else you can do.' 'Oh, I know all about that,' the woman retorted, 'but I thought, perhaps, if I mentioned the matter to you, you would give me authority. I now see,' she added, looking at me disdainfully, 'that I have made a mistake, and I beg to wish you a good morning,' upon which, with a haughty inclination of her head, this great personage left the court."

This good lady, and a gentleman who said he had enjoyed 1,007 fits in three weeks in a hospital, must afford some relief to the wife-beaters and the drunkards who form the painful staple of the morning's work. In three months during last winter, on two days of the week only, 379 of the latter cases were heard, or an average of more than fourteen a day at a single court; and these were mere "drunks and disorderlies" or "incapables," and do not include the assaults and other crimes arising from drink. Mr. Montagu Williams, therefore, imputes a large amount of the misery of the "slums" to drink. But though he hints that it is doubtful whether in some cases the slums cause the drink or drink causes the slums, his experiences seem to have made him regard the "insanitary dwelling" owner as the *causa causans* of most of the misery, and the worst enemy of the London poor. He disbelieves, and gives good reasons for disbelief, in General Booth, as a general patent medicine for all our ills. Indeed, he makes the very striking assertion that already the mere rumour of his schemes had increased the "beggar's march" to London by 10 per cent., so augmenting the evil to be remedied. His own nostrum appears to be direct state interference to remove rookeries and replace them by dove-cots, the funds being derived from a graduated income tax—a proposal too large to be discussed at the fag-end of a review.

A. F. LEACH.

## NEW NOVELS.

*Stand Fast, Craig Royston!* By William Black. In 3 vols. (Sampson Low.)

*The Wonderful Adventures of Phra the Phoenician.* By Edwin Lester Arnold. With an Introduction by Sir Edwin Arnold. In 3 vols. (Chatto & Windus.)

*Cross-Cross Lovers.* By the Hon. Mrs. Henry Chetwynd. In 3 vols. (White.)

*The Plunger.* A Turf Tragedy of Five-and-Twenty Years Ago. By Hawley Smart. In 2 vols. (White.)

*The Story of Eleanor Lambert.* By Magdalen Brooke. (Fisher Unwin.)

ONE does not, as a rule, care to undertake the responsibility of suggesting that a supremely successful shoemaker should even temporarily lay aside his last to take up some other implement. Such suggestion may dispute with prophecy the claim to be considered the most gratuitous form of human folly; but the temptation to folly is sometimes irresistible, and it is simply impossible to refrain from telling Mr. Black that it is his bounden duty to write a book about Scotch ballads. It must not be a book of scholarship, with grave array of dates, authorities, collations, and the like; it must not be composed of that literary material commonly called criticism; it must be simply a book of talk—eloquent, sympathetic, tender—talk which transports us from “Piccadilly” to “green pastures”—talk which emancipates us from the present and leaves us “sole sitting on the shores of old romance;” such talk, in short, as that delightful monologue of old George Bethune, which is the making of *Stand Fast, Craig Royston!* There is here no hinted depreciation of the new novel as a whole. As a story-teller, pure and simple, Mr. Black’s hand has not lost his cunning. He has a hero who is quite as likeable as the young Prince Fortunatus about whom he told us some time ago, and a good deal less foolish; while Maisrie is a heroine with whom we must fall in love at once if we would not proclaim ourselves men of no account, fit only for treasons, stratagems, and spoils. Of heroes and heroines, however, Mr. Black has a good score; and, doubtless, there are plenty more to come; but there is only one George Bethune, and, therefore, he is a man to be made the most of. Some critics seem to be much exercised in their minds concerning the moral character of the elderly dreamer whose genealogical tree grew in the soil of no-man’s-land, whose ancestral seat had been mysteriously alienated, whose family motto was a recent imitation of a genuine antique, and whose own personal conduct was certainly such as to give rise to uncomfortable suspicions. As a matter of fact, George Bethune has his weaknesses; but, to paraphrase a familiar line, “list to his talk and you’ll forget them all.” It has eloquence, glamour, and ever so many nameless fascinations, not the least of which is the romantic, picturesque personality behind it. Indeed, when that suggested book comes to be written—and written it must be—its best form will be that of a

monologue, with Maisrie’s father raised from the dead to act as monologist. “*Twilight in Ballad-Land*: talked by George Bethune, and edited by William Black,” would be a capital title-page, and the sale of one copy is hereby guaranteed. As for the book already written, *Stand Fast, Craig Royston!* which has here been reviewed in such very incomplete fashion, the only thing that can now be said is that it ought to be read by every one who knows what is good and who wants to increase his store of this kind of knowledge. Somehow, the perusal of any of Mr. Black’s novels seems to make one feel, at least for a time, that life is better worth living.

In one respect the author of *She* has succeeded in doing what the author of *Zanoni* and *A Strange Story* failed to do—he has made the invention of multi-centenarians a literary fashion. The latest follower of the fashion is Mr. Edwin Lester Arnold, who, in *The Wonderful Adventures of Phra the Phoenician*, introduces us to a gentleman whose experiences were certainly remarkable, inasmuch as that, while in the strict sense of the word he had only one birth—an event which occurred in the days of Julius Caesar—he suffers death no fewer than five times, his final decease happening on English ground in the reign of that bright occidental star, Queen Elizabeth. We say final, though there is no guarantee of finality, as a constitution which could survive a hacking from the sacrificial adze of a Druid priest might reasonably be expected to recover from the effects of a dose of poison administered by an unamiable Spanish rival. There is, moreover, a certain suspicion belonging to these deaths. One of them—the one for which the Druid was responsible—is certainly genuine, and there is another which it may be hypersceptical to doubt; but the other two look extremely like cases of prolonged trance, in which case they are physiologically rather than psychologically remarkable. Sir Edwin Arnold’s introductory remarks about transmigration, re-incarnation, *Karma*, &c., are hardly to the point. These variations of treatment do something to mar the artistic effect of the romance, for though Sir Edwin is perfectly right in saying that “to be charming an author is not obliged to be credible,” it may not unreasonably be declared that he is bound to be inventively consistent—that is, having chosen one particular incredibility (say metempsychosis) as a narrative foundation, he must build his structure upon it, and not allow another incredibility (say hibernation) to divert him from it. As a matter of fact, Mr. Arnold’s supernatural or preternatural machinery, though indispensable to the scheme of his narrative, can hardly be said to add to its attractiveness. Each of the lives of Phra the Phoenician is interesting in itself, but no part of its interest depends upon its connexion with the other lives; and the only link which binds the stories together and gives them artistic homogeneity is the occasional appearance of the British princess Blodwen, Phra’s first wife, who presents herself at odd times with no very apparent reason for the manifestation. Indeed, we should say that the least admirable feature

of the book is the very feature by which Sir Edwin Arnold is most strongly attracted; for as a simple story of adventure—or more properly as a series of stories of adventure—*Phra the Phoenician* is an admirable piece of work.

The misunderstandings of fiction are wont to be long drawn-out affairs, and in real life it is tolerably certain that the mistake which alienated Alison Langley from Colonel Gordon would have been rectified too speedily to allow of its providing material for a three-volume novel. A novelist may, however, demand some reasonable latitude in this respect; ample scope and verge enough must be given to what Goethe called “the retarding element”; and in *Cross-Cross Lovers* Mrs. Chetwynd does not suffer her lawful liberty to degenerate into license. The obstacles which delay the inevitable explanation are so ingeniously invented and naturally introduced that the reader’s mind—if it be moderately well-regulated—is free from the irritation which this kind of thing usually sets up; and the author wisely buttresses the love-story, which might be a little too slender to stand alone, by the sub-narrative of the financial difficulties of Mr. Macleod, the laird of Craigenvoehr. Perhaps the general opinion will be that the buttress, into which some really excellent work has been put, is on the whole more attractive than the main structure. We are certainly more interested in the harassed laird, whose troubles have spoiled his fine temper and made his generous instincts a thorn in the flesh, than in the very admirable, very noble-minded, but rather dull and conventional, pair of lovers; and Mrs. Chetwynd even manages to insinuate her opinion (not by any means wholly favourable) of the practical working of the Rosebery Act without making us want to indulge in skipping—a feat demanding no common skill on the part of the performer. The two busy-bodies who both over-reach themselves and make a mess of it generally—Lady Scrumpton, because she is rather too clever, and Mrs. Morrison, because she is not quite clever enough—are a very human couple; and though there is nothing at all remarkable in *Cross-Cross Lovers*, it is a very readable novel.

Mr. Hawley Smart has heightened the flavour of his latest story of sporting life by introducing a murder, followed by the usual amateur and detective business, which, stale as it is, never seems to lose its charm for the circulating-library public. There is, perhaps, no valid object to be urged against murder as an artistic motive, if more agreeable material cannot be made equally savoury; but even Mr. Hawley Smart, though not a purist in language, might have refrained from following the bad example of the third-rate reporter and calling his murder a “tragedy.” The victim of the mis-named crime is that genial country gentleman, Tox Wrexford, who is persuaded to nominate a horse for the Cesarewitch. A couple of rascally bookmakers have laid such heavy odds against the animal that its success will be their ruin; and so on the night before the race poor Wrexford’s brains are beaten out, in order that Bobadil may be disqualified by the decease of his nominator.

Apart from its homicidal material, *The Plunger* has little to distinguish it from its numerous predecessors. We have the usual turf talk—not too technical for the intelligent outsider—the usual capital description of a race, and the usual pervading vivacity, which attracts to the author's novels even readers who are not enamoured of his unvarying theme.

*The Story of Eleanor Lambert* is short enough to be got through with ease even by a slow reader in the course of a single afternoon. It is also very pretty and graceful, but perhaps a little too sad to hit the taste of the majority. The central narrative idea is not unlike that of Mrs. Browning's "Bertha in the Lane," but it is worked out on entirely different lines. The two girls, Eleanor Lambert and Felicia Gray, are not sisters but bosom friends; and Will Egerton, the "Robert" of the story, who unluckily falls in love with one young lady after he has in honour committed himself to another, behaves a good deal more creditably, though perhaps not more wisely, than his predecessor in the rather harrowing poem. Whether the story as a whole is true to human nature may be doubted; that it is not true to ordinary human nature as most of us know it is certain, and therefore the book has an air of sentimentalism. But if it is, as it seems to be, a first effort, it is good enough to encourage hope of something better in the future. It must be supposed that the form of the volumes in the "Pseudonym Library," to which the book belongs, is intended to attract attention by its oddity and ugliness.

JAMES ASHCROFT NOBLE.

#### RECENT WORKS ON OLD TESTAMENT CRITICISM.

"THE EXPOSITOR'S BIBLE."—*The Book of Isaiah*. Vol. II. Isa. xl.—lxvi. By George Adam Smith. (Hodder & Stoughton.) It is needless to mention the literary merits which in reviews of the first volume of this work were so abundantly recognised. This is, indeed, one of the few theological books which it is a pure pleasure to read; nor need one, in the case of the present volume, add the qualifying remark that the homiletical element is somewhat unduly large. The scholarship, too, is still as accurate as might be expected from Mr. Smith's excellent training. There are, however, some peculiar and disputable renderings, such as "on-ahead" (p. 119) for עָמֹד; "a prediction" (p. 121) for עֲתַקְתִּים; "by his knowledge (shall he) be satisfied" (p. 345), separating שָׁבֵעַ from פָּנָים. And though in the choice of words a remarkable command of vigorous English expressions is revealed, I cannot help doubting whether so constant an endeavour to reproduce the Hebrew rhythm was advisable. It would be easy to quote passages in which the ordinary canons of taste are violated for an object which, to many lovers of English, will seem inadequate. But it would be unfair to quote them: in this, as in many another case, the context would considerably modify the judgment of the critic. Passing to the illustrative and exegetical matter, one notices directly the thoughtfulness of the arrangement. There are four "books," headed respectively, "The Exile," "The Lord's Deliverance," "The Servant of the Lord," and "The Restoration." Book I. contains a helpful essay on the great question of the date, and also an outline, as different as possible in style

from those given in the handbooks, of the history of Israel from Isaiah to the Exile. The summary of the "spiritual goods" which the exiles carried with them to Babylon is valuable. The opposition which ultra-orthodox critics sometimes make to the introduction of "results" other than those which relate to the primary subject of a work like this will, perhaps, only be avoided by the extreme care and the perfectly excusable generality of this summary. The view that Deuteronomy is a work of Isaiah's, is hinted at so delicately that few will notice the drift of the reference (p. 41); and the historical importance of Jeremiah, though fully realised by the author, may, for want of more facts, scarcely be taken in by the reader. Of course, the answer is that Jeremiah requires separate treatment, and that a large and comprehensive view of Jewish literature and history could not be expected in a volume of a vastly improved Pulpit Commentary. There is no reason whatever why one man should attempt to cover the whole field of the history and literature of the Old Testament. Various recent writers (Mr. Ball, for instance) have indeed been fascinated by the evening star of prophecy; even M. Renan, in his own provoking way, seeks to do justice to the personality of Jeremiah. But it was well that Mr. Smith should write even a few suggestive pages on this great prophet. Again and again he emphasises Jeremiah's influence on the work of the Second Isaiah, who, as he remarks, might almost be called the Second Jeremiah. I wish, however, that he could have formed a somewhat different estimate of the Babylonian and Persian religion. Was it only the spirit of "scribes and makers of libraries" which passed from the Babylonians to their Jewish captives (on p. 60)? Is it correct to say that "no Hebrew could have justly praised" the faith of Cyrus (on p. 165)? I will not pursue this interesting subject here. I do not myself think so lightly either of Nebuchadnezzar or of Cyrus, and have, in fact, withdrawn from the position respecting Cyrus's religion which, following Mr. Sayee and M. Halévy, I at one time took up. But by all means let the reader study Mr. Smith's interesting note on Isa. xli. 25 (pp. 130, 131), and compare Dillmann's note in his Commentary, which, though unreasonably dogmatic, says much in a small compass. Our author is at any rate not unwilling to admit that there are religious points of contact between Israel and other nations. Two interesting pages (247, 248) refer to the evidence of their existence continually being brought by Semitic research. He thinks, and rightly thinks, that such a common element is perfectly compatible with the presence of something specifically original in Hebraism. Israel was an elect people, but elected not to selfish pleasure, but to the service of God and man, and this idea finds its noblest expression in the passages on the "Servant of Jehovah." Mr. Smith preserves his independence even in the presence of an honoured teacher like Prof. Davidson (on p. 270). His defence of the theory which finds in Isa. lii. 13—lili. the portrait of an individual is admirably put. And his distinct and hearty admission that Isa. xl.—lxvi. are not, as the majority of critics have maintained, a unity, though an editor may have given them such a semblance of unity as was possible, but consist of "a number of pieces by different men, whom God raised up at various times before, during, and after the Exile, to comfort and exhort" (p. 21), is specially gratifying to one who has been blamed for his advocacy (in 1881) of a seemingly revolutionary view. It is true that Mr. Smith endeavours to spare the sensitiveness of conservative theology. He does this by showing that by extreme care the consequences of admitting this view can be

deprived of their far-reaching character. This seems to me needless; orthodoxy will have to get over more revolutionary views than this. Some readers will perhaps ask, Would not Mr. Smith have done better to publish his conclusions in another form? They are perhaps necessarily provisional, and the same remark may be made with regard to his statements on the dates of certain Psalms (see pp. 14, 218, 418). Still, the importance of conveying the critical spirit to the multitude of intelligent Bible-readers probably justifies the author in the course which he has taken.

*An Introduction to the Old Testament.* By C. H. H. Wright. (Hodder & Stoughton.) *Die Bücher Richter und Samuel, ihre Quellen und ihr Aufbau.* Von Karl Budde. (Giessen: Ricker.) The inherent fascination of the Old Testament is in nothing more visible than in the enormous energy and ingenuity bestowed upon its criticism. No reasonable man doubts that there are "ascertained results"; Dr. Wright, who represents a moderate English Evangelicalism, is on this point agreed with Prof. Budde, a representative of the free evangelical theology of Germany. The only question is, what these results are. I cannot honestly say that Dr. Wright's work is directly helpful to this end. But, indirectly, its utility is very great. In the space of 226 pages it not only gives an account up to date, so far as this is possible, of the state of the Hebrew text and the Hebrew MSS. of the Massora, the versions, &c., but information on some of the critical questions at issue, especially those of the Pentateuch, and a list of the chief books, old and new, bearing on the subject in hand. It is in this bibliography that Dr. Wright's strength is fully seen. German books must, as he clearly sees, be read by advanced students; Dutch and Danish works may, however, be pardonably left unstudied by the majority. There is no unfairness in Dr. Wright's selection, and few very important books, or even articles, have been omitted. His treatment of criticism is, no doubt, extremely slight. I wish that he could have gone as far as Prof. Strack in his brief *Einleitung*, which represents, perhaps, the maximum of really defensible conservatism; but great allowance must be made for Dr. Wright's difficult ecclesiastical position. At any rate, he displays no animosity even towards radical critics, and his moderate concessions on Jonah, Daniel, and the Psalms deserve recognition. I now pass to a German fellow-worker, who writes in a country where "the battle of the standpoints," to use Principal Cave's expression, has been won. His idea of an introduction is large and scientific: such a book is to introduce the student to the present position of the literary criticism of the Old Testament, assuming a definite personal point of view. He finds, as others have found before him, that to produce such a work involves entering into a number of special investigations, and that if these are not published from time to time, their results are forestalled. He has given much attention both to the Hexateuch and to the books of Judges and Samuel, and it is to the latter that the present work is devoted. Nearly half of it, indeed, has been already published in Stade's *Zeitschrift*, but the student may be sure that the latest works have been carefully considered. In his scrupulous fairness, indeed, the author reminds us of no one more than of Kuennen, whose thorough representation of views differing from his own constitutes one of the many good points in his masterly *Onderzoek*. Frequent reference is made by Dr. Budde to the Leyden master; but we also see quoted Schrader and Colenso (see p. 72), Bruston (on p. 70), Cornill (on pp. 169, 175, 179, 202), Driver (pp. 2, 73, 83), Kamphausen (on p. 232), Klostermann, who really needs a few words of praise (on pp. 197, 220, 237),

Matthes (p. 163), Kittel, Stade, Wellhausen, and even A. Moses, the paradoxical author of *Nadab und Abihu* (see pp. 155, 170, 198, 255). Among the passages which deserve to arrest the attention are notes on the text of Judges iii. 22, v., vii., viii. 30, 1 Sam. xiv. 36, and the remark on a failing of the critical analysts on p. 77. The sections on the author's personal results should of course be carefully read; e.g., p. 210, where not merely one primary document, enlarged by numerous additions, but two are demanded for 1 Sam. xvi.—2 Sam. viii. I do not know whether the author, in his critical hypothesis, does not show too great a love of symmetry. Among the details of criticism, the analysis of Judges xix.-xxi., is especially important, not only for the study of Judges, but also for that of Hosea; while the treatment of 2 Sam. xxii. and xxiii. 1-7 is not without a bearing on the question of pre-Exilic Psalms. Prof. Budde holds that the Psalm of which we have a twofold recension in 2 Sam. xxii. and Ps. xviii., is certainly not Davidic, but written much later, "though still in a good period," in the name of David; and he takes a similar view of "David's testament," rendering in v. 1. "the darling of the songs of Israel." It should be added that he regards the Song of Hannah (2 Sam. ii. 1-10) as pre-Exilic on account of the reference to a king; but he admits, like Kuenen, that the Song is probably a "very late insertion," inasmuch as 1 Sam. i. 28b occurs in a more original form in the Septuagint at the beginning of 1 Sam. ii. 11. Is it probable that a genuine pre-Exilic psalm had had to wait for centuries before it found a permanent home? In fact, it is very difficult to discuss the date of this song or psalm except in connexion with that of similar compositions in the Psalter. To me it appears an early post-Exilic work, a view which I hope to justify elsewhere.

*Beiträge zur Jesaiakritik, nebst einer Studie über prophetische Schriftsteller.* Von Friedrich Giesebrecht. (Göttingen: Vandenhoeck und Ruprecht.) The author here displays a singularly minute acquaintance with the data of some very difficult critical and exegetical problems. In his view of the relations between Isa. v. and Isa. ix. 7—x. 4, he takes a step in advance of Ewald, whose view, neglected for a time, was revived by myself in 1870. I do not venture to say that his re-distribution of chaps. v. and ix. 7—x. 4 is correct; it is arbitrary, and involves the excision of v. 25 as a gloss. But he has shown difficulties in the way of accepting Ewald's arrangement as a complete restoration of the original form of this text. In his second essay, Giesebrecht seeks to show that Isa. xi. 10—xii. 6 is a later insertion. That Isa. xii. 1-6 is a post-Exilic hymn has for the last ten years been clear to me, but I have long hesitated to ascribe such a vigorous passage as Isa. xi. 10-17 to the Soferim or Scripturists. Was it impossible that Isaiah, who had sometimes the gloomiest views of Israel's future, should have foreseen a vast captivity? Of course, "and from the coasts of the sea" (Isa. xi. 11b) must be given up, but might not the rest be retained? Were there not points of contact both for language and ideas in the early prophetic literature? But I must regretfully admit the force of Giesebrecht's and Kuenen's arguments. Not only Isa. xxxix. 6, and part of Mic. iv. 10, but Isa. xi. 10-17 must be an Exilic or even post-Exilic insertion; the notion of the "monotony" of post-Exilic writing must be abandoned. The third essay proposes a new view of Isa. xxviii., the rapid transitions in which are no doubt remarkable. On Isa. x. 5, 34 Giesebrecht's result agrees with that of Guthe and Kuenen. The rest of this small book of 220 pages is devoted to (1) the pictures

of the future in Isaiah (cf. Guthe's *Zukunftsbild des Jesaja*) and the arrangement of the Book of Isaiah, (2) the meaning of "the former things" and "new things" in the second Isaiah (cf. G. A. Smith's similar view in the *Exp. sitor's Bible*), (3) the idea of Isa. iii. 13—liii. 12 (on Giesebrecht's theory, cf. G. A. Smith, ii. 349), and the alternation of threatening and promise in the prophetic writings (the theory of interpolation is shown to be not so wilful as is commonly supposed). Altogether the book is hard reading, but stimulative.

T. K. CHEYNE.

#### NOTES AND NEWS.

We hear that the Council at Oxford have agreed to recommend to Convocation the name of Mr. Henry Bradley for the honorary degree of M.A. For some years past Mr. Bradley has been assisting Dr. J. A. H. Murray in the New English Dictionary. More recently he has been entrusted as joint editor with the independent compilation of a special section of the work; and we believe that a Part containing almost the whole of E is now nearly ready for publication. This he will afterwards follow up with F and G. Mr. Bradley is also president for this year of the London Philological Society. About two months ago the Clarendon Press published his revision of Stratmann's Middle-English Dictionary; and a fifth and carefully revised edition of his book on *The Goths*, in the "Story of the Nations" series, will very shortly be issued by Mr. T. Fisher Unwin.

MR. ROBERT BUCHANAN'S new poem, *The Outcast*; a Rhyme for the Time, is now definitely announced for publication by Messrs. Chatto & Windus. The text, which will be illustrated with about a dozen full-page engravings, in addition to vignettes, is divided into four portions, named respectively "The First Christmas Eve," "Madonna," "The First Haven," and "An Interlude."

ALMOST simultaneously with the publication of *The Outcast*, will appear the first number of *The Modern Review*, the monthly critical organ edited by Mr. Buchanan, which will bear as its motto the familiar quotation, "Quis custodiet ipsos custodes?" The price will be one shilling.

A COLLECTION of Stories, Studies, and Sketches by Q., which have attracted so much attention during the time of their appearance in the *Speaker* and elsewhere, will be published by Messrs. Cassell & Co. under the title of *Noughts and Crosses*.

THE second edition of Mr. Le Gallienne's *George Meredith: Some Characteristics*, will be issued by Mr. Elkin Mathews next week. Mr. John Lane's bibliography has been much extended. A contribution of Mr. Meredith's to *Chamber's Edinburgh Journal*, two years before the date of his first volume, has come to light, besides several other early writings which have never been reprinted.

MESSRS. SWAN SONNENSCHEIN & CO. have in the press a book entitled *The Truth about the Portuguese in Africa*, by Mr. J. P. Mansel Weale. The author has been for eighteen years resident in South Africa, and is known in scientific circles from the papers he has contributed to the *Proceedings* of the Linnaean and Entomological Societies, and from the observations on orchids, &c., with which he furnished Darwin. He was secretary to the Kaffrarian Farmers' Association, and has therefore had unrivalled opportunities for the study of South African questions from the point of view of the native and the settler.

THE Saga Library, translated and edited by Mr. William Morris and Mr. Magnusson, is steadily progressing. The next volume will be chiefly taken up by the *Eyrbyggia Saga*, one

of the most historical of those that deal with purely Icelandic matters. The interesting and very ancient fragment of the Heath-Slayings Saga, in which several of the characters reappear, will be added in an appendix. The volume is far advanced towards completion.

MR. GEORGE CLINCH, of the Department of Printed Books, British Museum, has for several years past been collecting materials for a Bibliography of Kent, which is to include not only books relating to and printed in the county, but also lists of magazine articles and official publications.

THE title of Bishop Westcott's new book, to be published next week by Messrs. Macmillan, is *Essays on the History of Religious Thought in the West*.

THE next volume in the "Adventure Series," published by Mr. T. Fisher Unwin, will be *The Log of a Jack Tar: being Passages from the Adventurous Life of James Choye, Seaman*, edited from the original MS. by Commander V. Lovett Cameron, with illustrations.

M. GEORGES PILOTELLE—who dates from 62 York-terrace, Regent's-park—proposes to issue a reprint of a rare medical tractate of Marat, of which the only known copy is that in the library of the College of Surgeons. Like other early works of Marat, it is written in English; but, "comme tout le monde n'est pas obligé de savoir cette langue," M. Pilotelle has resolved to retranslate it into French. It will bear the title "De la Presbytie Accidentale"; but whether it is identical with the work described in the *Encyclopaedia Britannica* as an "Enquiry into the Nature, Cause, and Cure of a Singular Disease of the Eye," we do not know. It will be published in handsome quarto form, limited to one hundred copies, at the subscription price of 25 francs.

FOUR new cantos of Mr. Rowbotham's poem, *The Human Epic*, will be issued in March by Messrs. Kegan Paul & Co. The period covered by the fresh instalment will be the Laurentian and Cambrian systems, the Silurian sea, the Old Red Sandstone, and the coal system. The scenery of the first three is understood to be entirely submarine, and the *dramatis personae* are the shellfish and fishes who inhabited the ocean in those ages.

MESSRS. F. V. WHITE & CO. will publish immediately, Mr. William Day's book *Turf Celebrities I have Known*, with a portrait of the author. A new novel in three volumes by Annie Thomas (Mrs. Pender Cudlip), entitled *That Affair*, is also announced by the same firm.

A VOLUME of Antiquarian and Natural History Gleanings reprinted from the *Hampshire Independent*, is announced for early publication, by Mr. Elliot Stock, under the title of *The Hampshire Antiquary and Naturalist*.

MR. HALL CAINE'S last novel *The Bondman* has reached a sale of close upon 15,000 copies in less than a twelvemonth, which includes three editions in the expensive library form. It has also appeared in the Tauchnitz collection of "British Authors," and in Petherick's colonial collection of "European Authors." It is published in New York, in an authorised edition, by Mr. Lovell, besides in various pirated reprints. We now learn that a German translation is in preparation, which will be published by Mr. Schorer, of Berlin.

AT the request of the author, who is dissatisfied with its price and "dress," the second edition, now in the press, of Mr. Jerome K. Jerome's book *Told after Supper* has been withdrawn.

MESSRS. GRIFFITH, FARRAN, OKEDEN, & WELSH will henceforth publish the church books and similar publications formerly issued by

Mr. J. T. Hayes, of Henrietta-street, Covent-garden, who is retiring from business after forty years' connexion with this class of literature. This change will take effect from March 1 next.

THE directors of the Booksellers' Provident Association have arranged for a dinner, similar to that of last year, to be held at the Holborn Restaurant, on Saturday, March 7. The chair will be occupied by Mr. John Murray, jun., and the vice-chair by Mr. E. Marston.

M. B.-H. GAUSSERON, whose bibliographical contributions to *le Livre Moderne* will be familiar to many readers of the ACADEMY, has conceived the idea of compiling a sort of French "Book-Prices Current"—a priced catalogue of recent book-sales in France. The full title of the work is—

"Bibliographie Instructive. Petit Manuel du Bibliophile et du Libraire, donnant la Valeur actuelle des Livres anciennes ou modernes recherchés et appréciés, Gravures, Manuscrits, Reliures, &c. Notes sur les Variations et la Plus-value du Prix des Livres les plus estimés en tout genre et la Mode en Bibliophilie."

The mode of issue is in fortnightly parts, at a subscription price of 16 francs for the year. Indexes of both authors and titles are promised. The publishing address is 76, Rue de Seine, Paris. Now that French books now come up for sale so frequently in London auction-rooms, M. Gausseron's Manual may be found useful by English collectors. In the three parts now before us we notice Dorat's *Les Baisers*, large paper, 1130 frs. (£45); the "Fermiers Généraux" edition of La Fontaine, 650 frs. (£26); the fifth edition of Montaigne, 385 frs. (£15). Cruikshank and Rowlandson seem to be in greater demand, even in France, than Gavarni and Cham.

WE have received the second bound volume of *The Library* (Elliot Stock), edited by Mr. J. Y. W. Macalister. As the organ of the Library Association of the United Kingdom, its contents are largely devoted to details of library management; and the report of the annual meeting of the association at Reading takes up the whole of two monthly numbers. But there are several papers of general interest to all lovers of books. Among these we may specially mention—the elaborate description of the "She" Bible, by Mr. Walter E. Smith, of Lowestoft; the popular series of four articles on Christopher Plantin, suggested by the tercentenary at Antwerp, by Mr. Reginald S. Faber; and a scholarly account of Frederick Egmond, an English fifteenth-century stationer, by Mr. E. Gordon Duff. Altogether, we may congratulate the editor on having attained a happy blend of the practical and the historical. One little matter we suggest for his reconsideration. The index (a very full one) is placed at the beginning of the volume, where we should naturally look for a brief table of contents, with a list of the chief contributors' names.

#### FORTHCOMING MAGAZINES.

AMONG the articles that will probably appear in the first or second number of the *Quarterly Economic Journal*, edited by Prof. F. Y. Edgeworth, are the following: "The Progress of the Historical School in Germany," by Prof. Hessebach; "Some Points in French Economic History," by Mr. F. Seebohm; "The German National System of Insurance," by Dr. L. Brentano; "Mirabeau's Système Politique," by Mr. Henry Higgs; "Taxation through Monopoly," by Prof. C. Bastable; "The Valuation of Immaterial Wealth," by Prof. J. S. Nicholson; "The Reduction of Hours in Mines," by Prof. J. C. Munro; and Mr. Leonard Courtney's recent lecture at University College on "Difficulties of Socialism."

MR. WILLIAM CROOKE, author of a "Rural and Agricultural Glossary for the North-Western Provinces and Oudh," has issued a circular, dated from Mirzapur, suggesting a revival of *Punjab Notes and Queries*, of which four annual volumes were brought out by Capt. R. C. Temple, before his transfer to Burma in 1887. The latter has promised his help to the new publication, which is to be called *North Indian Notes and Queries*. It will be published monthly, at a subscription price of eight rupees per annum, including postage. The subjects treated of will comprise—religion, social customs, antiquities and local history and legends, folklore and popular superstitions, castes and modern dialects, slang and agricultural terms, proverbs, songs and riddles, biographies of early Anglo-Indians and monumental inscriptions, bibliography, the productions of local mints, minor manufacturing industries and the less-known agricultural staples. We wish all success to Mr. Crooke's enterprise.

THE March number of the *English Illustrated Magazine* will contain articles on "Hospital Nursing," by Mrs. Hunter, with illustrations by Mr. Harry Furniss; "The Etchings of Frank Short and William Strang," by Mr. Frederick Wedmore; "Impressions of Cairo," by Mr. W. Morton Fullerton; and, under the title "Traditions of the Bagmen," a paper by Miss Edith Sellers on Robin Hood's Bay in the old days of smuggling.

THE *Century* for March will have for a frontispiece a portrait of William Cullen Bryant, and Mr. George R. Parkin will follow up his article on "The Working Man in Australia" by one on "The Anglo-Saxon in the Southern Hemisphere."

THE March issue of the *Theatre* will contain an article on "Duellings on the Stage—and Off," illustrated by three full-page engravings (depicting the duel scenes from "Ravenswood," "The Dead Heart," and "Macbeth") specially lent by Mr. Henry Irving.

MR. W. P. W. PHILLIMORE has undertaken the editorship of *Gloucestershire Notes and Queries*, in succession to the Rev. Beaver H. Blacker, by whom the magazine was started in 1878. It will be remembered that Mr. Blacker died in November, just after the completion of the fourth volume.

THE series of sketches of women of the day which Mr. Frederick Dolman contributed to the *Woman's World* is to be resumed in *Myra's Journal*, Miss Hope Temple, the composer, being the subject of the first article to appear in the March number.

THE Theosophical Society, under the auspices of Mme. Blavatsky, is evidently very angry with Prof. Max Müller. A statement appears in the January issue of the society's monthly magazine that the next numbers will consist of papers by Swami Bhaskare Nand Saraswati, F.T.S., showing over 600 important mistakes made by Prof. Max Müller in his translation of Vedic hymns and other Sanskrit works. The correct translations will be given. There may be safety in numbers.

#### UNIVERSITY JOTTINGS.

PROF. A. CAMPBELL FRASER, the editor of *Berkeley*, who has filled the chair of logic and metaphysics at Edinburgh for nearly thirty-five years, has announced his intention to retire as "professor emeritus" at the end of the current session. At the same time he expresses a "hope to devote some remaining strength to the service of the university by further research and literary work in the department entrusted to me, and in this way still to discharge an important part of the duties of a professor."

A fourth and revised edition of Prof. Fraser's *Selections from Berkeley* has just been published by the Clarendon Press.

BY the selection of Prof. Mandell Creighton for the bishopric of Peterborough—a selection which has been received with a chorus of approval in all quarters—the Dixie chair of ecclesiastical history at Cambridge is rendered vacant. Prof. Creighton has occupied the chair since its foundation in 1884.

PROF. MAX MÜLLER finished his third course of Gifford Lectures at Glasgow last Friday. They will be published under the title of *Anthropological Religion*.

AT a meeting held last week in the hall of Corpus Christi College, Oxford, on the invitation of the president, a proposal was unanimously adopted in favour of shortening the honours course, and encouraging post-graduate specialism; but there was less agreement about the means by which such results should be effected.

THE Council at Cambridge have accepted a proposal from Prof. Alfred Marshall to give a prize at intervals of three years, to be called the Adam Smith prize, for an essay by graduates on some unsettled question in economic science, or in some branch of nineteenth-century economic history or statistics, the subject to be selected by the candidate himself.

MR. W. B. RICHMOND has asked permission from the university of Cambridge to lend his two portraits of Charles Darwin and Bishop Westcott to the forthcoming Berlin exhibition.

THE special board for music at Cambridge recommends the renewal of the grant of £50 a year to Prof. C. V. Stanford, for the illustration of his lectures on classical orchestral works.

AT the meeting of the Cambridge Philosophical Society on Monday next, the president, Prof. G. H. Darwin, will read a paper on "Tidal Prediction—a General Account of the Theory and Methods in use and the Accuracy attained."

MR. SYDNEY J. HICKSON, the newly appointed university lecturer at Cambridge in the advanced morphology of Invertebrata, proposes to lecture this term on "The Morphology of Coelenterata."

ACCORDING to an official statement, the number of livings in the presentation of the several colleges at Cambridge is 315, having an aggregate annual value £121,624. Trinity stands first in number with 62 livings, value £19,707; but the 51 livings of St. John's show the higher value of £23,212. Then follow King's—38 livings, valued at £14,098; and Emmanuel—25 livings, valued at £12,046. The university, as distinguished from the colleges, possesses only two livings, valued at £652.

THE St. Andrew's University Dramatic and Shaksperian Society, whose representation of "Ajax" was noticed in the ACADEMY last year, are this session to act "Twelfth Night" on three days, February 26, 27, 28, the last being a matinée.

THE Cambridge Antiquarian Society have issued this week, as No. xxvi. of their Octavo Publications, a Calendar of the Feet of Fines for Cambridgeshire, from the seventh year of Richard I. to the end of the reign of Richard III. It is edited by that indefatigable East-Anglian antiquary, Mr. Walter Rye, who edited the Norfolk Fines ten years ago, and now has ready for the press a similar Calendar for Suffolk. The work is, of course, provided with a full index of both places and names; and in the Preface the editor calls attention to 128 unusual Christian or fore-names, only twenty-eight of which are found in a similar list of unusual names in Norfolk, and also to the nicknames.

## TRANSLATION.

(From the German of Georg Herwegh.)

As the last gleams of day give place to night,  
As dies the great sun's glory in the west;  
O peaceful death, thus would I take my flight  
Into the bosom of eternal rest!

As fades the star at first approach of day,  
Still shining to the end brightly to view;  
Thus painlessly I fain would pass away  
Into the far-off depths of heav'n's dark blue.  
I fain would die as the flow'r's fragrance dies,  
Which on the wings of perfumed air is blown  
From the fair calyx till it upward flies  
As sweetly smelling incense to God's throne.

I fain would pass away as morning dew  
Is drunk up by the sun's first thirsty beam;  
Would God that thus my world-tir'd soul might  
too

Be wafted upwards in the sunshine's gleam.

I fain would pass away as dies the sound  
Of some sweet quiv'ring harp-string—full of  
rest,

That, hardly lost to earth, its chord hath found  
Within the Great Creator's loving breast.

"Thou wilt not die as dies the sun's last ray,  
Nor as the star departs at early morn;  
Not thine like flow'r's sweet scent to pass away,  
Nor like a vapour to be upward borne.

" Yet thou shalt die, and leave no trace behind:  
Yet much of life's best pow'rs grief first shall  
take.

Nature alone dies softly, poor mankind  
Wears out his heart by sul'ring ere it break."

C. M. AIKMAN.

## MAGAZINES AND REVIEWS.

THE February *Livre Moderne* contains a more than sufficient amount of current matter to justify its motto of *hodiernus non hesternus*. Among the most interesting parts of this is the account of the Champfleury sale of prints and drawings, at which it is surprising to learn that various water-colours of Constantin Guys, for whom Baudelaire ought to have made a name tempting to those who buy for the name, and whose work is both interesting and uncommon, went for a song. A Baudelaire collection itself, proofs of adornments by Bracquemond, for a projected edition of *Les Fleurs du Mal*, was carried off by an American, despite M. Uzanne's patriotic efforts. The article of the number, however, is one on the "Portraits et Charges" of Lamartine, following up that devoted recently to Dumas. The portraits are numerous and handsome: the caricatures few and not specially interesting, for an obvious reason. There was nothing caricatural in Lamartine's person, which was simply that (only better looking) of any gentleman of his time; and caricaturists were, therefore, driven to exaggerate dress and accessories.

In the *Boletin* of the Real Academia de la Historia for January, Sabina de Alvear sets forth the claims of her father, Don Diego de Alvear, to the authorship of the *Diario* of the survey made in 1783-1801 of the frontiers of Brazil and the province of Missions, which was printed at Montevideo in 1882, in a work entitled "El límite oriental del Territorio de Missions," from a MS. of José María Cabrer. The daughter contends that this is merely a copy of her father's work made by one of his subordinate officers. She quotes from the MS. and other materials by her father, still in her possession, to substantiate this. Roque Chabas and F. Fernández y González have interesting articles on the condition of the Mozarabes under Moorish rule, especially in Valencia. Christian worship continued down to the re-conquest; the Church and quarter of the Mozarabes were without the city walls, and had gathered round the shrine of St. Vincent. Santiago de Vande-

walle gives some details of the residence of Columbus in the Canaries, where he had put in to repair his ship, *La Pinta*. Padre Rita writes on the visit of S. Luis Gonzaga to Spain in 1582, and on the companionship of Ignatius de Loyola and Alonso de Montalvo in Arevalo.

The *Euskal-erria* of December 30, 1890, wholly, and of January 10, 1891, in part, is dedicated to the third centenary of Father Manuel Laramendi, which was celebrated on December 28. The prize biography, and compositions in prose and verse, in Basque, are given in these numbers.

## SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

BERTHELÉ, J. Recherches pour servir à l'histoire des arts en Poitou. Paris: Thorin. 15 fr.

BRAU DE SAINT-POL-LIAS, H. La Côte du poivre: voyage à Sumatra. Paris: Berger-Levrault. 3 fr.

CHAMBRUN, A. de. Droits et libertés aux Etats-Unis. Paris: Thorin. 12 fr.

GERHARD, E. Christian Reuter, der Dichter d. Schelmußsky. Leipzig: Richter. 1 M. 20 Pf.

GUYHO, C. Les beaux jours du second empire. Paris: Calmann Lévy. 3 fr. 50 c.

MILLET, le livre d'or de. Paris: Ferroud. 35 fr.

NICOLINI. Le Case ed i monumenti di Pompei. 104, 105. Naples: Furchheim. 30 fr.

SÜTZNER, P. Beiträge zur Würdigung v. J. B. Schupps lehrreichen Schriften. Leipzig: Richter. 1 M. 80 Pf.

SUDAN Eziziano, sette anni nel. Memorie di R. Gessi Paschi riunite da F. Gessi, coordinate dal cap. M. Camperio. Milan: Hoepli. 10 fr.

SWARTZ, V. de. Le trésor public pendant la guerre de 1870-1871. Paris: Berger-Levrault. 3 fr.

TITEUX, E. Histoire de la maison militaire du roi de 1814 à 1830. Paris: Baudry. 300 fr.

VOUË, le Vicomte Melchior de. Spectacles contemporains. Paris: Co in. 3 fr. 50 c.

WORMS, E. Doctrine, histoire, pratique et réforme financière. Paris: Giard. 7 fr.

## THEOLOGY.

CORPUS scriptorum ecclesiasticorum latinorum. Vol. xxii. et xxiii. Leipzig: Freytag. 34 M.

DAUSCH, P. Die Schriftinspiration. Eine biblisch-geschichtliche Studie. Freiburg-i.-Br.: Herder. 3 M. 50 Pf.

## HISTORY, ETC.

BÜDINGER, M. Die römischen Spiele u. der Patriciat. Leipzig: Freytag. 1 M. 40 Pf.

CADIER, L. Essai sur l'administration du royaume de Sicile sous Charles Ier et Charles II. d'Anjou. Paris: Thorin. 8 fr.

COULANGES, Fustel de. La Gaule romaine. Ouvrage revu et complété par C. Julian. Paris: Hachette. 7 fr. 50 c.

LUCHAIRE, A. Histoire des institutions monarchiques de la France sous les premiers Capétiens (987-1180). 2<sup>e</sup> édition, revue etc. Paris: Picard. 15 fr.

LUCHAIRE, A. Louis VI. le gros: annales de sa vie et de son règne (1081-1137). Paris: Picard. 15 fr.

MONTGEOU, E. Heures de lecture d'un critique. Aubrey; Popo; Collins; Maundeville. Paris: Hachette. 3 fr. 50 c.

RADIMSKY, V., u. J. SZOMBATHY. Urgeschichtliche Forschungen in der Umgebung v. Wies in Mittel-Steiermark. Wien: Hölder. 10 M.

SCHULTE, J. F. v. Die Summe d. Stephanus Tornacensis üb. das Decretum Gratiani. Giessen: Roth. 10 M.

## PHYSICAL SCIENCE AND PHILOSOPHY.

BAILLON, H. Histoire des plantes. T. 10. Paris: Hachette. 25 fr.

BLANCKENHORN, M. Grundzüge der Geologie u. physikalischen Geographie v. Nord-Syrien. Berlin: Friedländer. 36 M.

BRITZELMAYER, M. Hymenopteren aus Südbayern. 10. Tl. Berlin: Friedländer. 21 M.

BAUSSI, Jordani. Nolanis opera latine conscripta, edd. F. Tecco et H. Vitelli. Vol. II. pars 2; Vol. III. Florence: Loescher. 30 fr.

CLAUS, C. Ueb. die Entwicklung d. Scyphostoma v. Cotylorhiza, Aurelia u. Chrysaora. 8 M. Die Gattungen u. Arten der mediterranen u. atlantischen Halocypriden. 1 M. 80 Pf. Wien: Hölder.

FLEISCHMANN, A. Embryologische Forschungen. 2. Hft. Wiesbaden: Kreidel. 20 M.

GRABER, V. Vergleichende Studien am Keimstreif der Insecten. Leipzig: Freytag. 13 M.

GROBHEN, C. Die Pericardialdrüse der Gastropoden. Wien: Hölder. 3 M. 20 Pf.

HANSBURG, A. Physiologische u. algologische Mittheilungen. Prag: Riva. 1 M. 20 Pf.

HARTMANN, E. v. Die Geisterhypothese d. Spiritismus u. seine Phantome. Leipzig: Friedrich. 3 M.

JAGNUX, R. Histoire de la chimie. Paris: Baudry. 32 fr.

PINTNER, Th. Neue Beiträge zur Kenntniss d. Bandwurmkörpers. Wien: Hölder. 4 M. 80 Pf.

PUBLICATIONEN d. internationale Erdmessung. 2. Bd. Längenbestimmungen. Leipzig: Freytag. 16 M.

## PHILOLOGY, ETC.

HARTMANN, P. De canone X oratorum. Göttingen: Dieterich. 1 M.

KIRCHNER, G. Attica et Peloponnesica. Leipzig: Fock. 1 M. 50 Pf.

MENSING, O. Untersuchungen üb. die Syntax der Concessivsätze im Alt- u. Mittelhochdeutschen m. besond. Rücksicht auf Wolframs Parzival. Leipzig: Fock. 2 M.

SCHUCHARDT, H. Kreolische Studien. IX. Ueber das Malaioportugiesische v. Batavia u. Tugu. Leipzig: Freytag. 4 M. 50 Pf.

## CORRESPONDENCE.

"ARISTOTLE ON THE CONSTITUTION OF ATHENS."

Trinity College, Cambridge: Feb. 10, 1891.

P. 6, 1. 13.—ἡδη κατ' εἰναυτὸν αἱρεῖσθαι τὸ δῆμος κύριος. Perhaps [μετέ]χη; μετὰ in the MS. is represented by μ'. Further, κύριος seems to demand ἀν. Has the participle fallen out at the end of the sentence? The next clause begins ὁ μὴν εἰκός.

P. 27, 1. 11.—ἡδη μὲν πρότερον [μὲν] ἔχοντα παραπλήσιον ἐξουσίαν δραχαῖς. Read [ἔλκο]ντα.

P. 26, 1. 2.—τῷ μὲν φύεται. Read τῷ μὲν φύεται.

The supplement is not satisfactory.

Read τιμωρίσθαι.

P. 27, 1. 11.—ἡδη μὲν πρότερον [μὲν] ἔχοντα παραπλήσιον ἐξουσίαν δραχαῖς. Read [ἔλκο]ντα.

P. 28, 1. 7.—ἀποδημίαν ἐλογίσατο. Perhaps a. ἀποικίσατο.

P. 39, 1. 1.—ἐπει δὲ λέγονται πράττειοι οὐθέν. Read, as a friend suggests, [οὐν] ἐπειδέντες.

P. 43, 1. 2.—ἄλλα ἀπελθόντας ἐπει τῶν λιθῶν. Perhaps ἐλιθο should be added after λιθῶν; the symbol in the MS. is \.

P. 51, 1. 12.—ἐπιξιντας. Read ὑπεξιντας. Herodotus (5.65) has ὑπεκτιθέμενοι in describing the same occurrence.

P. 52, 1. 8.—ἐπιλειπόμενος. Read ἀπολειπόμενος. The same corruption on p. 76, 1. 5, and p. 93, 1. 5.

P. 64, 1. 10.—ἐντὸς Γεραιστοῦ καὶ Σκυλλάσιου κατοικεῖν. Read ἐκτεῖνει.

P. 86, 1. 1.—πρεσβείᾳ. Read πρεσβεῖαι, as on p. 113.3.

P. 87, 1. 9.—τὴν δὲ βουλὴν ἐπειδὸν καταστήση ποιήσαντας ἐπέταισιν ὥπλοις. Read καταστῆ and ἐπέταιοis.

P. 91, 1. 8.—ἀνιέναι. Read ἀπιέναι.

P. 93, 1. 1.—διασώσειν ἐπειρώντο. The editor observes on διασώσειν; "so corrected by the reviser from διασέναι." If the reviser wrote διασώσειν, he probably made a mistake. Did he mean διασῶναι?

P. 95, 1. 1.—ἐδον μὴ μανῶν η γηρῶν η γυναικῶν πιθεύεσον. Read γῆρας ἔνεκα and πιθεύεσον. "The single letter η often takes the place of the diphthong ει." p. 86 n. Cf. for the correction the law in [Dem.] 46.14.

P. 101, 1. 14.—τὰ δὲ δίκασα τῶν φύοντων εἶναι κατὰ τὰ πάρτια, εἴ τις τινα αὐτοχειρί <ἀπέκτονε> ἐκτείνει λεπόδα. The editor supplies ἀπέκτονει, and changes αὐτοχειρί more probable (see [Dem.] 59.9, ἐκτείνει αὐτοχειρί, and Plat. Laws, 872 B.), and disapproves of ἀπέκτονει. In place of λεπόδα one naturally thinks of τρώσας; but I doubt whether the simple remedy of reading αὐτοχειρί κτείνει η τρώσα is the true correction. What I desire is (1) a proper antithesis to αὐτοχειρί (or αὐτοχειρία)—i.e., the word βουλεύεσθαι or βούλευσις; (2.) the addition of ἐκένω οι προνοίας.

P. 103, 1. 15.—προγεγενέαται. Read προσγεγενέαται.

P. 105, 1. 2.—πρώτη μετὰ ταῦτα [ξ]έχουσα πολιτεῖας τὰξις η ἐπι Θησέως γενούσῃ.

MS. πολιτείας ταξιν; "for which," says the editor, "some emendation is clearly necessary." Perhaps [παρ]έχουσα πολιτείας ταξιν.

P. 107, 1. 9.—οὕτων δὲ γράφωνται. Read ἐγγάφωνται.

P. 108, 1. 4.—ἐπιψήσωνται. Read ἐποψήσωνται.

P. 109, 1. 6.—τῷ μὲν πρώτον ἐνοιστὸν οὐδέποτε. Perhaps ἐξακούσιον. I think this preferable to δάγουσται, as being nearer the MS.

P. 110, 1. 7.—τῶν ἐπει τῶν θεωρικῶν C. I. A. II. 114, 1. 31, has ἐπει τὸ θεωρικόν, according to Koehler; and, on p. 120.1 of this treatise we find τῶν ἐπει τὸ θεωρικὸν θρηματικόν. Aesch. 3.25 has of ἐπει τὸ θεωρικὸν κεχειροτονημένον; but, in § 24, ἄρχων τὴν ἐπει τῷ θεωρικῷ ἀρχήν, and ἐκειροτονημένη τὴν ἀρχήν τὴν ἐπει τῷ θεωρικῷ. So Demosthenes 18.13, ἐπει τῷ θεωρικῷ ἀν. The plural, then, is wrong; whether the accusative or dative singular be right seems to depend on the reading in C. I. A. II. 114.

P. 111, l. 5.—συνάγουσιν εἰς τὴν βουλὴν καὶ τὸν δῆμον. Omit εἰς, comparing p. 113, l. 15.

P. 120, l. 21.—[κατακυροί δὲ] καὶ δὲ βασιλεὺς τὰς μισθώσεις, τῶν μὲν \*ων\* ἀναγράφας κ.τ.λ. Read τὰς μισθώσεις τῶν τεμενῶν ἀναγράφας.

P. 122, l. 8.—τίμησα [παρα]λαβόμενος. Read [παρη]λαβόμενος.

P. 122, l. 25.—δοκιμάζει δὲ καὶ τὸν ἀνίπτους, καὶ τὸν προχειροτόνηρ πέπονται μισθοφόρον οὗτον. Read ἀνίπτους and ἀποχειροτόνηρ; change, also, π[ρο]-χειροτόνηρ on l. 24.

P. 125, l. 1.—ὅπως τῶν κοπρολόγων μηδεὶς ἐν τοῖς παρὰ τὸν τείχους καταβαλεῖ κύριον ἐπιμελοῦνται. Perhaps ἔντες τὸν Πελαργικοῦ τείχους.

The editor remarks on ἐν τοῖς παρὰ τὸν τείχους: "The original writing runs εντος ιδιων του τειχους; but the s at the end of εντος and the δ in ιδιων appear to be cancelled by dots placed over them; and over the last three letters of ιδιων are written the characters s π(αρα). The latter character is rather doubtful, and might be read as τα."

ἔντες τὸν Πελαργικοῦ τείχους was suggested to me by the inscription in Gilbert, *Handbuch*, I. 241, n. 3, μηδὲ τοὺς λίθους τέμενεν ἐν τὸν Πελαργικοῦ μηδὲ γῆν ἔχοντες λίθους. We have in Hdt. 5.64 της Πελαργική τείχει; and, on p. 61 of this treatise, τὸ καλούμενον Πελαργικὸν τείχος; but τὸ Πελαργικὸν seems the usual Attic name. However, I now feel that ἔντες τὸν τείχους is nearer the sense of the passage.

P. 125, l. 4.—δέστος μετεώρας εἰς τὴν ὅδον ἔκρους ζημ[έας]. Read ἔκρος ζημ[ας], and cp. Plat. *Laws*, 761 B.

P. 135, l. 3.—πολιτεῖας. "The fourth and fifth letters in the MS. are doubtful." Read ἀπειλεῖας.

P. 139, l. 10.—καὶ πρότερον μὲν εἰς ἐνέβαλλε τὴν [γῆ]φορ, νῦν δὲ ἀναγκή πάντας. Εστι δὲ ψηφίσθειν περ αὐτὸν, κ.τ.λ. Read ἀνάγκη πάντας ἐστι διαψήφισθαι, κ.τ.λ.

P. 140, l. 14.—νῦν δὲ τούτοις αἱ φυλαὶ φέρουσιν. Read τούτοις comparing, e.g., Demos. 39.7.

P. 142, l. 2.—νεῶν κακόσων. Read γονέων.

l. 8.—τὰ ξανθοῦ κτήματα ἀπολλύναι.

I think παρέβα preferable to κτήματα.

P. 143, l. 14.—καν τις ιερωσύνη αυφισθητὴ προσηγορία. "The reading in the MS., which is very faint, rather resembles προς τινα." The latter, not the reading in the text, is right.

P. 145, l. 8.—οὐδεὶς τὴν αἰτίαν δέ [ὑπατα] ἐμβαλεῖν αὐτῷ. Read οὐδὲ εἰς τὴν αἰτίαν δέ [ξεστιν] ἐμβαλλεῖν αὐτῷ.

P. 145, l. 10.—ὅταν δέ [τι] εἴπῃ τὸν ποιήσαντα τῷ δράσαντι λαγχάνει.

The editor remarks on οὐτα δέ τις εἴπῃ: "The reading is doubtful, as the letters are much rubbed, and the sense of the passage remains rather obscure." Read οὐτα δέ [τι] εἰδή (or ἀγνοή) τὸν ποιήσαντα, τῷ δράσαντι λαγχάνει. Compare Dem. 47.69, οὐναστι μὲν μηδενὶ προαγορεύειν τοῖς δεδρόκοις δὲ καὶ κτείναστι. Plat. *Laws*, 874 A., δὲν δὲ τεθνεῖς μὲν αὐτοῖς φανῇ, δηλῶς δὲ οἱ κτείνασθαι καὶ μὴ ἀμελῶς ἑτούσιν δειπέτος γίγνεται, τὰς μὲν προφήσεις τὰς αὐτὰς γίγνεσθαι καθάπτει τοῖς δόλοις, προαγορεύειν δὲ τὸν φόνον τῷ δράσαντι καὶ ἐπιδικασμένον ἐν ἀγρῷ κηρίζει τῷ κτείναντι τὸν καὶ τὸν καὶ ἀφληκότι φόνον κ.τ.λ.

P. 147, l. 2.—τὰς καταχειροτονίας. Here τὰς ἐπιχειροτονίας seems more suitable.

W. WYSE.

Queen's College, Cork: Feb. 15, 1891.

On p. 27 we get some information about Solon's reforms in weights, measures and currency, as the writer says that after the Seisachthion Solon increases the measures, weights, and currency (τὴν τε τῶν μέτρων καὶ σταθμῶν καὶ τὴν τῶν ρούσματος αὔξησιν). For the measures were made greater than those of Pheidon (a fact of great importance for those who wrangle over the Attic foot), and the mina which heretofore contained 70 drachms was made up to 100. Then we are informed that the "ancient stamp" was a didrachm; after which he adds ἔτοιστε δὲ καὶ σταθμὸν πρὸς τὸ νόμισμα τρεῖς καὶ ἑκάντα μνᾶς τὸ τάλατον ἀγόντας καὶ ἐπιδιενευθῆσαν αἱ μνᾶς τῷ σταθμῷ καὶ τοῖς δόλοις σταθμοῖς. Mr. Kenyon thinks τρεῖς καὶ "corrupt," as there never was a talent with 63 minae. Now, as we are told by Plutarch that 73 (not 70) old drachms (Aeginetan drachms are, of course, meant) went to the talent, it is very

tempting to suppose that τρεῖς καὶ really belong to ἑβδομήκοντα three lines above. But if this be done, there is no augmentation of weights effected. It is, therefore, probably safer to take the reading as it stands, and to understand that Solon augmented the talent by adding three additional old minae, the new talent, of course, only having 60 minae, as the three additional minae were spread over all. The old stater of 129 grs. was thus raised to 135 grs., and so on proportionally in the case of the drachm and obol.

P. 43. δὲλτ' ἀπελθόντας ἐπὶ τῶν ιδίων, τῶν δὲ κοινῶν [αὐτῷ τὸν] μελήσεοι πάντων. Surely ἐπὶ before τῶν ιδίων and μελήσεοι are both wrong. Read ἐπιμελεῖσθαι τῶν ιδίων, τῶν δὲ κοινῶν [αὐτὸν ἐπὶ] μελήσεοι πάντων. The very phrase, ἐπιμελεῖσθαι τῶν κοινῶν, occurs at the bottom of the page.

P. 14, for ἐπίλαντες, read ἐπράνεν.

P. 77. προτάτηρ ἔλαβεν δὲ δῆμος οὐκ ἐδοκιμοῦντα τὰ παρὰ τοῖς ἐπιεικίσι. Strike out τὰ, which is a ditto from the last syllable of the preceding word.

P. 80. οὐν ἐν Σικελίᾳ γειομένην διαφορά. Surely the Sicilian expedition suffered a διαφορά, not a διαφορά.

WILLIAM RIDGEWAY.

[In Mr. Herbert Richards's letter in the ACADEMY of last week, in the suggested emendation to p. 25, for τεθῆται read τιθῆται.]

A report of the papers read last Thursday week before the Cambridge Philological Society by Dr. Jackson, Mr. Wyse, and Mr. Hicks is printed in the *Cambridge University Reporter* for February 17.]

#### THE PARENTAGE OF QUEEN TEIE: ANCIENT TOWNS IN PALESTINE.

Dahabiah *Istar*, Rhoda: Jan. 20, 1891.

One of the cuneiform tablets from Tel el-Amarna, now at Berlin, and recently published in the *Mittheilungen aus den Orientalischen Sammlungen* (iii., No. 188) seems at last to solve the problem of the nationality of Queen Teie, the mother of the "Heretic King" of the XVIIIth Dynasty. The tablet begins as follows:

"To my son thus speaks the daughter of the king: To thyself, thy chariots [thy horses and thy people] may there be peace! May the gods of Burra-buryas go with thee! I go in peace."

Burra-buryas was the king of Babylonia, and it is difficult to account for the mention of his name except on the supposition that he was "the king" whose daughter the writer was. Teie, however, is hardly a Babylonian name; it is probable, therefore, that it was given to the princess on her marriage with the Egyptian monarch. That this was the case with Mut-mua, the mother of Amenophis, we now know from the tablets of Tel el-Amarna, which inform us that she was the daughter of the king of Mitanni. Why the mother of Teie should be called Tu'a on the famous scarab of Amenophis III. is an unsolved mystery. Tuya is the name of an Amorite in one of the Tel el-Amarna letters, and Toi was the king of Hamath in the time of David.

Some of the letters from Palestine are sent from places which are elsewhere mentioned only in the geographical list of Thothmes III., at Karnak. Thus, one of them (No. 153) is written by Pu-Dadi the governor of Yurza, the Yarza of Thothmes (No. 60) which Brandes and Mr. Tomkins identify with Khurbet Yerzeh, eleven miles S.S.W. of Mujedda; another comes from Tubikhi (No. 171), which had been attacked by the Tyrians. Tubikhi is the Tubkhu of Thothmes (No. 6). It is not noticed in the Old Testament, like Khasabu, the Khashbu of Thothmes (No. 55), the governor of which alludes to the city of Kinza and the

country of Am in Phoenicia, which had been invaded by the Hittites. In the list of Thothmes the name of Khashbu is followed by that of Tasult, unnamed in the Old Testament, but evidently the Tusulti of the Tel el-Amarna tablets (189, 193). Tasult is associated with Anukhertu, the Anaharath of Josh. xix. 19, in what was afterwards the territory of Issachar. Quddasuna, "the sanctuary" (Tel el-Amarna, No. 170), throws light on the Qitsuna of Thothmes (No. 4); and the Maskha of Thothmes (No. 25) may be the Musikhuna of Tel el-Amarna (Nos. 130, 192), of which the Mitannian Sutarna was governor. How much assistance may be derived from a comparison of the list of Thothmes with the tablets can be judged of from a single instance. The list mentions a place near Ta'anach called Gentu-asna or Gath-Asnan (No. 44). Now one of the Tel el-Amarna letters was sent by the governor of the city of "ti-as-na. One character has been lost at the beginning of the name, and the vacant space would just be filled by the sign which has the value of *gin*. Ginti-asna would be the correct Assyrian form of Gath-ashan.

The tablets illustrate the North Syrian list of Thothmes as well as his Palestinian list. Thus the governor of Gebal, Ilu-rabi-Khur ("a great god is Horus"), states (No. 91) that the country of Am was threatened by "the king of the country of the Hittites and the king of the country of Nariba." Nariba must be the Nereb of the North Syrian list (No. 189) which Mr. Tomkins has identified with Nerab, south-east of Aleppo. It may be added that Am, also called Ammiya, is probably the Ummah of Josh. xix. 30; and that Mr. Tomkins is shown to be right in extending the Egyptian empire to the eastern side of the Jordan, since one of the Tel el-Amarna letters (No. 132) is from Artama-Samas, the governor of Ziri-Basani or "the plateau of Bashan." The latter name explains that of Zarbasana, found in an Egyptian stela of a prime minister of Merenptah, whose native Syrian name was Ben-Matsana, of the land of Zarbasana (see Mariette: *Catalogue Général des Monuments d'Abydos*, Paris, 1880, p. 421, No. 1135).

A. H. SAYCE.

#### "TUNIP AND THE LAND OF NAHARINA."

Bentcliffe, Eccles: Feb. 14, 1891.

I have been unwell, or should have acknowledged the criticism of your correspondents sooner. Mr. Cheyne says my notion about Naharina is not new. I am delighted. It was new to me, and I could find no reference to it in such excellent histories of Egypt as Brugsch or Wiedemann or Hommel. I am very glad that in the main I am in such excellent company as Nöldeke and Mr. Tomkins, the latter *facile princeps* in elucidating the early geography of Northern Syria. I wish he would write a memoir and publish a map embodying his discoveries.

In regard to Tunip, my suggestion was tentative only, and rather meant to emphasise the impossibility of accepting either of the sites suggested by Brugsch or Wiedemann. Mr. Tomkins agrees with me so far; but he identifies Tunip, as Nöldeke did before him, with a place still called Tennib, and marked on Rey's map.

I do not, however, quite see how we can identify this last Tennib, situated twenty miles north of Aleppo, with Tunip, which, according to the inscription of Rameses II., was planted between Kadesh and Aleppo. How does Mr. Tomkins explain this difficulty, which seems a real one? By the way, I notice that my friend, Mr. Guy Lestrade, in his admirable work on *Palestine under the Moslems*, mentions, Tinnab, "a large village belonging to Haleb"—i.e., Aleppo, and quotes Yakut I.

876, and Safi ud Din, the author of the *Marūsid al Itīla* I. 215.

Let me refer to another difficulty. In the accounts of the campaigns of the Assyrian kings in the neighbourhood of the Orontes, I can find no mention of a place Tunip. They elsewhere no doubt mention a place of this name, but it must have been far away from here. In the great inscription of Tiglath Pileser I. it is named in line 72 among the 23 countries of the Nairi, while in the part of the Bull inscription of Shalmaneser II., relating to his fifteenth campaign it is also mentioned. Hommel argues that it must have been situated near the sources of the Euphrates (*Gesch. Bab. und Ass.* 528); while Sayee says it was situated east of the Tigris on the river of Mush (the modern Kara Su) (*Records of the Past*, New Ser. 1, note 2). This points to their having been two Tunips, one described by Rameses II. as in the land of Naharina, and the other stated in the Assyrian inscriptions to have been in the land of Nairi or Nahri, which is assuredly the same name as Naharina. It would be interesting to have the etymology of Tunip. It is a Semitic name.

I revert however to the campaign of Rameses.

I notice that it is usual—and notably is it the fashion with my friend Mr. Sayee, whose communications are always so welcome—to speak of Kadesh as the southern capital of the Hittites. This seems to me to be somewhat misleading. Kadesh was an old Syrian town, and although in the hands of the Hittites in the time of Rameses II. it had only been recently occupied. I believe myself that the cause of the war between Rameses and the Hittites after the long peace which the Egyptians had enjoyed on this side was the occupation of Kadesh and the valley of the upper Orontes by the Hittites. This was in effect an invasion of an Egyptian outpost, since the Rutenum or Syrians were deemed vassals or dependents of the Egyptians at this time. It seems to me that Tunip, where Rameses had two of his royal effigies erected, has much better claims to be looked upon as the southern Hittite capital.

Among the commentators on the campaign of Rameses I notice that there is unanimity in identifying Arathu with the Island of Aradus, on the Phoenician coast. This is possible, but I think it quite as, if not more, probable that it ought to be identified with Arfad, described by Yakul as a large village near Azaz, in the district of Halab (Le Strange 396), and represented on the maps by the mounds of Tel Erfad.

In regard to the connotation of Naharina, it is curious that precisely the same uncertainty exists with the Nairi of the Assyrians, the uncertainty of which Sayee explains by arguing that it meant one district at one time and another at another. M. Delattre has discussed the names at considerable length and with acumen, and his conclusion is, I think, worth quoting:

"Nairi," he says, "was a wide stretch of country, or rather a series of countries. Tiglath Pileser I. and Ashurnasirpal speak of the countries of the Nairi. The kings of Urarthu (in Armenia) who adopted the titles of kings of Nairi, looked on their own country as a part of Nairi. Tiglath Pileser I. speaks of twenty-four kingdoms of Nairi, and gives the names of twenty-three. Shamshiraman mentions twenty-seven kingdoms of Nairi, without repeating a single one mentioned by Tiglath Pileser. The name Nairi (or Nahri) seems, in early times, to have been a generic one given to the countries ranged in a circular curve around Mesopotamia, from the gulf of Cilicia to the lake of Urmia and beyond. It was then used in a sense like Scythia among the Greeks, and India among European writers of the sixteenth century." (*Le Peuple et l'Empire des Medes* 64.)

Schrader also speaks of the term Nairi as having a very wide connotation like that of "Great Armenia" with the classics, and as often employed among the Assyrians with the meaning "the people of the North" (*Der Namen der Meere in den Assyr. Inschriften* 191).

H. H. HOWORTH.

Oxford: Feb. 17, 1891.

Mr. Tomkins's letter on the above subject will be valued by many besides Mr. Howorth. I wish that he would collect or condense some of his helpful papers into a single volume.

But, strangely enough, we have all overlooked one passage in which Dunip (Tunip) appears to be mentioned. It is one of the Tel el-Amarna tablets, containing, as M. Halévy states, a letter by the governor of Dunip; and the context shows that this town lay to the south of a country called by the writer of the letter *mat nuhashshe*, which had been invaded by the king of *mat hatté* in the time of Amenophis IV. M. Halévy identifies *nuhashshe* with the Heb. כְּנָמָר, "copper," and *mat nuhashshe* with the Biblical שְׂמֵן זָבָה. He also explains צַבָּה (A. V. "zoba") with the Assyrian *qubitu*, to both of which words he assigns the meaning "copper," comparing בְּזָבָה "yellow as gold." Dunip or Tunip, therefore, he infers, may be placed in the neighbourhood of Damascus. Of course this may be a precipitate conclusion. See Halévy's article, *Revue des études juives* (avril-juin, 1890, p. 199).

T. K. CHEYNE.

"LIVES OF SAINTS FROM THE BOOK OF LISMORE."

Youghal: Feb. 14, 1891.

I am not disposed to triumph over error confessed, but the pleas of textual difficulty and lack of a lexicon, put forward in the ACADEMY of February 7, compel me to state that most of the linguistic corrigenda are demonstrably the result of failure to perceive the idiom. With respect to the emendation on p. 39, somebody, it is now conceded, "has blundered sadly." Of the corrections, four are demurred to upon grounds which it may not be out of place to notice briefly.

1. Whether *la* (with) signifies possession or agency must be determined by the context. In the present case, the meaning is clearly defined; as, a little further on, in the narrative of the same incident, *o* (by) is used to express the agent.

2. *Uathad*=lunar day comes, it is said, "from misunderstanding the gloss *hi coicid huathid*, gl. quinta luna, Cr. 33b." Certes, it were to err in good company, even that of Mr. Stokes: "uathad s. moon, lunar month [p.] 66, hi coicid huathid (gl. in quinta luna) z. 310. Root *pū*? cf. Skr. *pavamāna*" (*Three Mid.-Ir. Homilies*, p. 137). But my translation was the result of independent inquiry. *Uathad* (*singularitas*), a unit, when employed in connexion with a solar datum, means a lunar day. The usus, to mention but one source, is established by more than forty instances in the Annals of Innisfallen. One example (O'Connor, *R. H. S. ii. Ann. Innisf.* 49) will suffice here: (A.D. 1001) *Kl. Ann. for certain oculi aile huath[ad] fuisse*, "Kalend (1st) of Jan. upon Wednesday and the second lunar day (Epact ii.) thereon." It needs not a Scaliger or a Petavius to see that this is correct. But, according to the editor, the sense is that in 1001 Jan. 1 Jan. 2 both fell on Wednesday. This is to introduce a new *saltus solis*; possibly to pair off with his other similar discovery of the "third Kalend."

3. In reference to *Finan Cam*, the correction proceeded from the not unreasonable belief that, after all, a twelfth-century gloss in a native martyrology was preferable to the *ipse*

*dixit* of a nineteenth-century translator. Herein I am fortified by distinguished authority.

MR. STOKES

(ACADEMY, No. 979).

He misrepresents (April 7) *Finan Cam*, "bent," "crooked" F. the squinting (=*σκαμβός*) by "squinting."

MR. STOKES

(*Calendar of Oengus.*)

F. the squinting (=*σκαμβός*) April 7 (p. cxix).

The editor's native equivalents for squinting are Irish "as she is wrote." *Cammere*, the gloss on *strabo* of the St. Gall Priscian (folio 63a), is the Irish "as she is spoke."

4. *Fernann*, we are informed, is found as gen. of *Ferna* in the Annals of Ulster and in Tigernach. This I am quite prepared to believe. For it is easy enough to find corruptions even worse in the known copies of these Chronicles. But in the present case why has the editor omitted to mention, what I verified with my own eyes, that in the codex of the Ulster Annals which he professes to quote from the obit of Aed of Ferns has (folio 7b) the *Galba* and *Tiberius* form, *Ferna?* (The same is given in Tigernach (O'Connor, *R. H. S. ii.* pp. 188, 202); but the printed text is unreliable.) Stranger still, why has he passed over the interesting fact that the contraction of the Book of Leinster ("p. 354, col. 4") is lengthened into *Ferna* (not, observe, into *Fernann*) in the *Lives of Saints from the Book of Lismore* (p. 301)?

Finally, as to the corrections excluded by the editorial *non possumus*, it is fairly open to question whether they are completely disposed of by this facile method. For instance, two dates are quoted as at first hand from the Annals of Innisfallen. But the editor refuses to say whether they are given in the MS., or have been arrived at by independent investigation. In the latter case, it is a somewhat noteworthy coincidence that they are the same as those placed on the margin by O'Connor (*R. H. S. ii. Ann. Innisf.* 33). At all events, they are palpably erroneous, and only prove that O'Connor had not mastered the rudiments of native chronology. After this, it is perhaps superfluous to observe that, so far from acknowledging the error of the Ulster dates, the editor now produces two others similarly vitiated.

The fate portended in the concluding paragraph I have endeavoured to avert by anticipation in the February issue of the *Irish Ecclesiastical Record*.

B. MACCARTHY.

P.S.—In the editor's letter (p. 328, line 42), the correction *et necessitatibus* is wrong. Read *et de necessitatibus* (Ps. cxi. 6).

MADHOJI SINDIA.

Fairport: Feb. 17, 1891.

In connexion with the paragraph in the ACADEMY of February 14, relating to Sir M. E. Grant-Duff's portrait of the great Mahratta statesman and warrior, it may be of interest to some of your readers to know that an interesting picture of that leader of men will be found in Robert Mabon's work, entitled *Sketches Illustrative of Oriental Manners and Customs*, published by subscription at Calcutta on February 1, 1797. The portrait in question forms Plate V. of this scarce work, a collection of nineteen hand-coloured copper-plate engravings, oblong 8vo in size.

It is titled, "The late Mahadajee Scindia, the celebrated Mahratta Chief, seated in his Tent." Mabon, who worked for James Wales, the artist, associated with the Daniells in their *Oriental Scenery and Antiquities* (London: 1795-1807) thus describes the plate:

"This famous warrior and able statesman, at the time I visited him, was encamped near Poona with

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APPENDIX

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part of his army. He was seated in his tent much in the same manner I had seen the Peshwa at the Durbar of Poona—viz., sitting on the ground, cross-legged, a round pillar behind him, and square ones on each side, on one of which was placed his sword. He was surrounded by a vast number of people dependent on him. On his right sat his nephew, Dowlat Row Scindia, behind him his chouree bardar, and a man with a silver cup for his saliva: his office was, when occasion required, to hold the cup near Mahadajee Scindia's mouth, and present him with beetle nut when he desired it, instead of putting it in his hand, after wrapping the nut carefully with a little chunam in a leaf, he thrust it in the mouth of the chief. That immense riches which I saw about the Peshwa, Prince of the Mahrattas, was not to be found here. The only thing of value which he wore was a string of very large pearls appening from his neck. On paying the usual compliment, I was seated near him: he was black, rather inclined to corpulence. On my departure a shawl and beetle-nut, according to custom, was presented me."

All the plates in Mabon's book are well executed, and constitute a valuable contemporary record of historical importance. The titles of some others are: Plate II.—"Savoy Mahadowrow Pundit Purduh, late Peshwa of the Mahratta Empire, seated on the Musnud, at the Durbar of Poona, in which is introduced Nana Furnavese."

Plate III.—"Savoy Mahadowrow, late Peshwa of the Mahratta Empire, exercising the Long Spear, with other Bramin Chiefs, near Parbuttee at Poona."

Plate IV.—"Savoy Mahadowrow Pundit Purduh, late Peshwa of the Mahratta Empire, mounting his elephant on his return from Parbuttee to the Durbar."

I have never been able to find out who Robert Mabon was. It may be possible to identify him with the "unknown artist," said to have been a wandering Italian, to whom is ascribed Sir M. E. Grant-Duff's portrait of Madhoji Sindia.

ALDOBRAND OLDENBUCK.

#### A REFERENCE WANTED TO PLOTINUS.

7, Cheyne Gardens, Chelsea: February 9, 1891.

Can any student of Plotinus give me the reference for the following passage, which Schäfer (*Kritische Geschichte der Ästhetik* i. 246) gives in his own rendering, but in quotation marks?

"Und hiebei [the last quotation was from *Ennead.* vi. 7, 32] spricht er denn . . . den Gedanken aus, dass 'der Maler beim Porträtieren sein Hauptaugenmerk auf den *Ansdru*k im *Blick* des Auges richten müsse, da sich hierin mehr als in der gesammten Gestaltung des Körpers, die Seele offenbare.'"

Müller (*Theorie der Kunst bei den Alten* 2, 315) seems to allude to the same passage. Neither of the historians gives a reference, and I have not been able to identify the passage, which would be of considerable interest.

B. BOSANQUET.

#### APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Feb. 22, 4 p.m. South Place Institute: "Theosophy," by Mrs. Annie Besant.

7.30 p.m. Ethical: "The Ethics of Recreation," by Miss E. P. Hughes.

MONDAY, Feb. 23, 5 p.m. London Institution: "Hearing, illustrated by Types," by Prof. C. Stewart.

5 p.m. Hellenic: "The Life and Work of Dr. Schleiermacher," by Prof. Percy Gardner; "The Erechtheum," by Mr. R. W. Schultz.

8 p.m. Society of Arts: Cantor Lecture, "The Electric Transmission of Power," III., by Mr. Gisbert Kapp.

8 p.m. Richmond Athenaeum: "Recreation," by Miss E. P. Hughes.

8.30 p.m. Geographical: "From Hai-phong in Tong-King to Canton, overland," by Mr. A. R. Agassiz.

TUESDAY, Feb. 24, 3 p.m. Royal Institution: "The Spinal Cord and Ganglia," VII., by Prof. Victor Horsley.

8 p.m. Civil Engineers: Discussion, "Electric Mining-Machinery," by Messrs. Llewelyn B. and Claude W. Atkinson.

8.30 p.m. Anthropological: "Religion and Family among the Haidas," by the Rev. C. Harrison; "The Anthropometric Laboratory at Dublin," by Profs. D. J. Cunningham and A. C. Haddan; "The Skull and some of the Bones of the Irish Giant, Cornelius Magrath," by Prof. D. J. Cunningham.

WEDNESDAY, Feb. 25, 8 p.m. Society of Arts: "Colonisation and its Limitations," by Mr. E. J. Ravenstein.

8 p.m. Geological.

8.30 p.m. University College: "St. Paul's Cathedral," by Prof. Roger Smith.

THURSDAY, Feb. 26, 8 p.m. Royal Institution: "Lulli, Purcell, and Scarlatti," with Musical Illustrations, III., by Prof. C. Hubert H. Parry.

4.30 p.m. Society of Arts: Indian Section, "The Economic Development of Siam," by Mr. Robert Gordon.

6 p.m. London Institution: "Mrs. E. Barrett Browning," by the Hon. Roden Noel.

8.30 p.m. Electrical Engineers.

FRIDAY, Feb. 27, 4.30 p.m. Society of Arts: "The Science of Colour," III., by Capt. Abney.

5 p.m. Physical: "Proof of the Generality of certain Formulae published for a Special Case," by Mr. T. H. Blakesley as Tests of a Transformer," by Prof. W. E. Ayrton and Mr. J. F. Taylor; "Further Contributions to Dynamotomy," by Mr. T. H. Blakesley; "Electrostatic Wattmeters," by Mr. Swinburne; "Interference with Alternating Currents," by Prof. Ayrton and Dr. Sumpner.

7.30 p.m. Civil Engineers: Students' Meeting, "Disintegrators," by Mr. Bertram Chatterton.

8 p.m. Browning: "Compensation—Thoughts suggested by some of Browning's Poems," by Miss Helen Ormerod.

9 p.m. Royal Institution: "The Art of Acting," by Mr. Percy Fitzgerald.

SATURDAY, Feb. 28, 3 p.m. Royal Institution: "The Forces of Cohesion," III., by Lord Rayleigh.

#### SCIENCE.

THE WORKS OF HORACE, Vol. II.—*The Satires, Epistles, and De Arte Poetica*. With a Commentary by E. C. Wickham. (Oxford: Clarendon Press.)

In 1874, Mr. Wickham published Vol. I. of "The Works of Horace: Odes and Epodes." Eleven years later an English editor of Horace's Epistles pleaded as an excuse for the appearance of his work the less of all hope that Mr. Wickham's Vol. II. would ever see the light. But *il ne faut jurer de rien*: some day we may even have the rest of Prof. Mayor's Quintilian. Thanks to "the unstinted and unselfish help" of that excellent scholar, Mr. A. O. Prickard, Mr. Wickham's notes on the Satires, Epistles, and Ars Poetica were published just when they had to bear upon the title-page the date of 1891. His former volume has been so widely used as to make it needless to enter upon the general character of the work. Suffice it to say that this remains essentially the same in Vol. II. as it was in Vol. I. There is the same fine taste and accurate scholarship, the same abundant evidence of long familiarity with every line and word of the poet, the same happy art in tracing the links of thought and grasping the spirit of a whole poem. Mr. Wickham is right in claiming that the analysis is an integral part of the commentary: it is often also the most original and helpful part.

A critic who has discharged the most welcome part of his duty by a hearty acknowledgment of conspicuous merit may be forgiven if the less agreeable function of indicating points on which judgments may differ claims more of his space. First, as to the settlement of the text. I think it is to be regretted that in this, as in the previous volume, Mr. Wickham has given no conspectus of the important variations of reading below the text, according to the fashion now so common, which some would like made imperative. In this respect an excellent example had been set by Prof. Palmer. Not many of the important differ-

ences of reading are ignored in the notes, but some are; and in many cases even slight differences are highly instructive. Then, again, we miss any definite statement of the comparative weight of MSS. Mr. Wickham does not dissent from the general tendency among recent Horatian scholars to accept the "*V-princip*"; and he hesitates to accept Keller's grouping of the MSS. into classes, though unfortunately the book was printed too soon for him to refer to Dr. Gow's final disproof of it. But, while on other points he agrees with the Berlin school, he is far from sharing their somewhat trenchant methods. A cautious conservatism leads him to defend the traditional reading, even in places where the sense seems to call imperatively for the emender's hand. If any conjecture can be called certain it is Palmer's on *Sat. i. 6, 6*; this is mentioned, but not even discussed. A conjecture hardly less certain is *cerebrique tumultu* in *ii. 3, 208*, first printed by Horkel, proposed independently by Dr. Gow, and probably occurring also to other scholars; this again is not mentioned. Close by, in *v. 201*, it is hard to see how anyone can resist the arguments in favour of *cursum*. On *i. 1, 95*, the difficulty of the reading *quidam* is hardly touched, much less met. In *ii. 6, 70*, Palmer's *lentius* is almost irresistible; but it is likewise ignored. In *ii. 5, 90*, *ultra* has by far the best authority, and is not impossible; but Mr. Wickham silently reads *ultra*, it is to be admitted in excellent company. This is, perhaps, one of the cases where the long delay in issuing the work has proved injurious. It is somewhat surprising to find in an edition issued in 1891 that there has been but little opportunity to use a first-rate commentary like Kiessling's, published in 1885. It is to be noted, by the way, that Hirschfelder's edition of Orelli (1884) seems to be similarly ignored. In *Sat. ii. 3, 318*, *num tantum?* is clearly right; but Mr. Wickham says nothing of it, although it is Bentley's reading. Perhaps it would be worth noting, on *ii. 3, 216*, that *Posillam* is apparently only quoted from V. Madvig's famous interpretation of *magis* in *Sat. ii. 2, 29*, though undoubtedly wrong, was surely worth mentioning. In *Sat. i. 8, 15*, the retention of *quo* implies, as Mr. Wickham says, that *in* is understood; but the sense calls for *ex*, which cannot be supplied. Peerlkamp's neat correction *qui*, of which nothing is said, removes all difficulty.

It is hardly needful to remark that positive errors are few and trifling. Mr. Wickham need not have gone out of his way to sanction the common mistake that *census* means "income," which leads the schoolboy (and others) to believe that the poorest Roman senator had £8000 or £9000 a year. Exact philology will not allow us to call *divisse* or *surrexe* contracted forms, nor to derive *assa* from *ardeo* (the poor *assa nutritrix!*), nor to identify *lympna sans phrase* with *nymphæ*. It is unkind that when the printer has given "disyll." it should be branded as a misprint in *Sat. i. 5, 67*, though it is happily spared on *Ep. ii. 2, 120*. Mr. Wickham departs without advantage from the usual convention of using † to mark

corruptions, and uses it to denote conjectures (*e.g.*, *Ep.* ii. 2, 89, and 114). It would have been better to reserve it for impossibilities like *Pyrrhus* and *dix palūs*. The note on *Sat.* ii. 2, 74, sadly needs revision.

The points raised above have been for obvious reasons drawn from the Satires rather than the Epistles; but perhaps it is not only closer familiarity with the latter which leads me to think that here Mr. Wickham's commentary is even more masterly in its clearness and sobriety. On the interesting question of the date of the *Ars Poetica*, it may be worth while placing on record that the judgment of that admirable critic, Prof. Sellar, in one of the latest communications with which he favoured me, inclined to the view which Mr. Wickham also prefers, that it stands latest in date of the works of Horace.

It would be tedious to discuss the cases in which Mr. Wickham's choice of a reading may seem open to question. He has usually strong reasons to give for the view that he prefers. But it is surely a very weak defence of *si raro scribis* (*Sat.* ii. 3, 1) to quote *perrupit Acheronta* from an *Ode: defendit* in *Sat.* i. 4, 82, would be much more to the point. Mr. Palmer banishes *tumidus* from i. 7, 7, as does Mr. Wickham in his text.

It is more difficult to feel sure in speaking about omissions in the explanatory notes. The judgment of an editor of Horace nowadays is shown as much in what he omits as in what he inserts. But has an editor no more to say on *solvantur risu tabulae* than that "the general sense is plain, but the figure employed is uncertain"? It is at least possible to lay it down that *tabulae* cannot mean *tabellae*, and clear away one source of misconception; and we cannot go far wrong if we say that there must be a play upon the Twelve Tables, and some literal meaning of *tabulae*, either "planks" with Kiesling, or "bills of indictment" with Palmer. On *Sat.* i. 6, 75, Mr. Wickham's conservatism has led him to retain *octonis*; but he should not have defended it by a vague reference to Becker's (not Bekker's) *Gallus*, without noting that in Göll's edition the basis of his argument is shattered, and that practically all good recent editors now follow the reading of the best MSS. The argument from the "assonance" is hard to follow; three verses lower down we have a line repeating *s* seven times.

In conclusion, it is only to be regretted that where so much has been done more should not have been added to secure completeness. The edition might have been a final one, so far at least as the present state of critical science goes; but this it cannot be held to be. Still less can it be said to make any contributions of marked value to the improvement of the text or the interpretation of the writer. It represents the judgment of a critic of exquisite taste and decidedly conservative tendencies on the material accessible to a diligent scholar some years back. For this we have every reason to be thankful. But there is much which the student will have to seek elsewhere, much which he cannot neglect without falling below the level of our present knowledge.

A. S. WILKINS.

#### SOME BOOKS ABOUT CHINA.

*I-li*; *Cérémonial de la Chine Antique, avec des extraits des meilleurs commentaires. Traduit pour la première fois par C. de Harlez.* (Paris: Maisonneuve.) This new work of the indefatigable professor of Louvain cannot fail to be received with gratitude by orientalists in general. It completes the translation of the three rituals of China; the two others being the *Tcheou-li*, translated by Ed. Biot (1851), and the *Li-ki*, by Prof. J. Legge in "The Sacred Books of the East" (1885). In contradistinction with the *Tcheou-li*, which concerns the duties of officials; and with the *Li-ki*, which is more than anything else an irregular collection of ancient fragments concerning the rites and the state compiled for the Han dynasty, the *I-li* is indeed the true ritual (throughout harmonious) of ancient China. It deals with the principal ceremonies and events of life in elaborate detail. Although re-cast in its present form at the time of the revival of literature under the Han dynasty, the enactments it contains belong by their style and circumstances to the middle period of the Tchou dynasty. The rites and rules, as well as the terms employed, do not fit any other time than the ninth and eighth centuries B.C. The *I-li* has been hitherto judged rather inaccurately by European scholars; and the present translation, which is easy and free, will cause it to be studied with interest by many. Printed by the new firm, J. B. Istan, at Louvain, the book is satisfactory in paper and neatness of type.

*L'Ecole Philosophique moderne de la Chine; ou système de la Nature* (*Sing-li*). By C. de Harlez. This work, which is reprinted from the forty-ninth volume of the *Mémoires de l'Académie de Belgique*, is intended to be an exposition of the views of Tcheou-tze, Tchang-tze, Shao-tze, Tcheng-tze and Tchou-hi. The matter is clearly put forth and can be easily grasped by the reader interested in so tedious a subject. We can only congratulate the author upon his patience and devotion in making known the ideas of the philosophers of the middle ages in the Far East.

*Notice sur la Chine*. By Henri Cordier. (Paris: Lamirault.) The publishers of the *Grande Encyclopédie* have reprinted separately this article, which is intended to be a complete monograph of its subject. The whole matter is divided into sections, which can thus be conveniently referred to. Several of the sections, such as Demography, Ethnography, and Numismatics, are rather unsatisfactory, while Language might have been dealt with somewhat differently with advantage. Others, on the contrary, are treated with all the richness of information special to the sympathetic professor of modern history and geography of the Far East at the Ecole des Langues Orientales. Such, for instance, are the sections on Foreign Religions, Physical, Political, and Economical Geography, and Foreign Relations. The wood-cuts are too small and the map is not clear.

T. DE L.

#### CORRESPONDENCE.

*στρατεία, στρατίο, στρατιό*.

Oxford: Feb. 16, 1891.

There is one very small point in the text of the new Aristotle on which it would be perhaps worth while to come to an understanding. I have little doubt myself that Mr. Kenyon is right in retaining the forms which he found in his MS., *στρατεία* and *στρατίος*, and that he is wrong only in the accents. The accession of so high an authority as this MS. and the publication of the facsimile of Cod. Vaticanus (B) of the New Testament seem definitely to turn the scale in their favour. A full discussion of these

forms in *-εία* and *-ία* will be found in that repertory of exact scholarship, the "Notes on Orthography" at the end of Westcott and Hort's *Greek Testament* (p. 153). Dr. Hort sets down this particular form *στρατία* as doubtful, referring to Krüger on Thuc. i. 3, 4, and Stallbaum on Plat. *Phaedr.* 260 B; and in their text the Cambridge editors print *στρατεία*. But I suspect that they would have decided differently if they had had the facsimile of the leading MS. before them. The word occurs twice in the New Testament. In the first place, 1 Cor. x. 3, the great mass of the uncials is in favour of *στρατία*, except B, which is quoted on the other side; but Tischendorf appears to be right in his suspicion that ε (which is written small under the right limb of τ) has been added by the (third?) corrector, who has also added the accent. In the other passage, 1 Tim. i. 18, B is not extant; but although SA have *στρατεία*, the first hand of D, which on such a point is a good authority, has *στρατίο*. I have not examined the readings in the Old Testament.

W. SANDAY.

#### SCIENCE NOTES.

PROF. HELMHOLTZ will celebrate his seventieth birthday on August 31. In honour of the anniversary, a marble bust of the professor will be prepared; and it is proposed that there shall be a Helmholtz medal, to be bestowed on the most eminent German and foreign physicists. An international committee has been formed for the purpose of carrying out these schemes. It will be remembered that Prof. Helmholtz's presence at the Montpellier commemoration last summer attracted much attention. He has now received from President Carnot the grand cross of the legion of honour.

THE fifty-fifth Hunterian Oration was delivered by Mr. Jonathan Hutchinson on Feb. 14, in the theatre of the Royal College of Surgeons. After paying a tribute to the memory of Matthews Duncan and John Marshall, a sketch was given of the life and work of Hunter (including a reference to his mother, who was also the grandmother of Joanna and Dr. Matthew Baillie). We may quote here the concluding words:

"Lastly, in reference to our university schemes and curricula of education, let us remember Hunter's aphorism—that life precedes and causes organisation, not organisation life; and beware lest, by the premature imposition of a too artfully contrived organisation, we hinder the development of life."

M. G. LIPPmann, a French physicist, claims to have discovered the means of photographing colours. He explained his discovery at the sitting of the Académie des Sciences on March 2. The method is of great simplicity. The plates are developed in exactly the same way as in ordinary photography, and the effect is permanent. M. Lippmann's description of his process is printed in the *Chronique des Arts*.

#### PHILOLOGY NOTES.

THE excitement aroused by the publication of "Aristotle on the Athenian Constitution" has somewhat unjustly diverted attention from the Greek papyri found by Mr. Flinders Petrie two years ago at Kurob in the Fayoum. These, as readers of the ACADEMY know, were entrusted by him to Prof. Mahaffy and Mr. Sayce, who, amid a mass of legal and financial documents, were fortunate enough to discover not only some fragments of the *Phaedo* of Plato, but also a considerable portion of the "Antiope," a last play of Euripides. Facsimiles of both of these, with full details, will shortly appear in the *Transactions of the Royal Irish Academy*. Meanwhile, Prof. Mahaffy

has published in *Hermathena* (London : Longmans) all the longer pieces of the "Antiope," amounting to a little more than 120 lines in all. They are printed in bold inscriptional style, which fairly simulates the neat uncial characters of the original. They are, therefore, now at the disposal of scholars, for the subsequent process of emendation. The same number of *Hermathena* also contains some critical notes on passages in the Hebrew text of the Old Testament, by Prof. T. K. Abbott, which mainly consist in the removal of interpolated glosses—e.g., the whole of the passage in Ps. xl. 8, "In the roll of the book it is written of me"; some further critical notes on the Clementine Homilies, by the Rev. Dr. J. Quarry; Juvenalia, by Prof. A. Palmer; and an ingenious speculation by Mr. J. B. Bury, that the Empress Irene had made an offer of her hand to Charlemagne, with the object of uniting the Eastern and Western Empires.

THE February number of the *Classical Review* (David Nutt)—which is a double number, commencing the fifth volume—is full of interesting matter for all tastes, except that the etymologist, as usual, receives but scanty encouragement. Mr. J. G. Frazer writes from Greece, testifying that swallows there build their nests not under the eaves, but among the rafters; and the same scholar's "Golden Bough" is most sympathetically reviewed by Mr. W. W. Fowler, who has the advantage over other reviewers in having also read Mannhardt. The increasing attention paid to palaeography is shown not only by a further instalment of Dr. Schwenke's apparatus criticus to the "De Natura Deorum," but also by the reviews of foreign texts bearing the names of E. C. Marchant, W. Wayte, G. McN. Rushforth, W. Peterson, and W. E. Heitland; while Mr. Robinson Ellis writes upon the only specimen yet discovered of a Roman classic written in Tironian symbols. From the review, we should judge that Peck's American edition of Suetonius is worthy of introduction into this country. In archaeology, Prof. Pelham reviews Haeverfield's "Ephemeris Epigraphica"; and Messrs. C. Smith and F. Ll. Griffith, of the British Museum, describe an early Graeco-Egyptian bilingual dedication. Finally, we have, with two other translations, a rendering of "Rose Aylmer" into Greek elegiacs, by Mr. C. E. S. Headlam.

#### MEETINGS OF SOCIETIES.

MANCHESTER GOETHE SOCIETY.—(Saturday, Jan. 31.)

PRINCIPAL A. W. WARD, president, in the chair.—Before a numerous audience of members and friends, Beethoven's music to Goethe's "Egmont" was successfully rendered by friends of the society, the connecting text by Bernays being read by the Rev. T. Quenzer. The president, in an introductory address, after remarking on the slow elaboration of "Egmont" by Goethe and on its adaptation in 1795, seven years after its first performance, by Schiller, dwelt on two points of view suggested by the drama: (1) Goethe's treatment of the historical groundwork, and (2) his presentation of the character of Egmont. The lecturer thought it probable that Goethe was attracted by the personality of Egmont rather than by the historical movement of the revolt of the Netherlands. Although the drama breathes throughout the deep aversion to a cruel despotism which in Goethe, as he himself remarked to Eckermann, was quite compatible with dislike of the French Revolution, there is in it no hint as to the duty of active resistance except in the seeming quibbles of the puffedogger Vansen, and in the desperate ecstasy of Clärchen. Goethe derived his material mainly from the old authorities which served Schiller shortly afterwards in his historical essay, *Der Abfall der Niederlande*, especially from

Strada, a Roman Jesuit, the conscientious writer of a History of the Insurrection, "after the manner" of Tacitus and Sallust. From Strada are taken many of Goethe's details, such as the account of the image-breakers in Flanders, Alva's jealousy of the Princess-Regent, the inimitable description of Margaret of Parma which Egmont gives to Clärchen. The figure of Alva's son, Ferdinand, and his attempt to save Egmont, though not taken from Strada, are historical. In his general treatment of his theme Goethe seized upon the essential character of the movement, conveying the true historical notion that the causes of the outbreak lay in the tyranny of Philip II.'s religious decrees and the fear of further oppression, while the subsequent chastisement of Alva's rule, in its turn, caused the prolonged struggle that followed. Not quite so easily as this historical framework does the historical Egmont accommodate himself to Goethe's hero. Strada, indeed, in his comparison of Egmont and Orange, recalls Goethe's characterisation of the two men in the famous scene of the second act. "Egmont," he says, "was a man of gay, open, and self-confident mind; the disposition of Orange was sombre, inscrutable, evasive. The former gained praise by his readiness of resource; but in the latter it was possible to put trust. Egmont was an Ajax, stronger in the field than in council; Orange a Ulysses, readier to contend indoors in debate than abroad in arms. . . . And to complete the unlikeness, Egmont was a man of extremely handsome features, strong-limbed, and full of dignity of aspect; Orange had a spare face, a bald head, and a sallow complexion. Both stood high above all others in the people's esteem, only that men loved Egmont, but Orange they worshipped." The truth is that Lamoral Count Egmont, Prince of Gavre, was, certain military gifts and courtly graces apart, a very ordinary man. He accompanied Charles V. as a lad on his African expedition, married a Bavarian princess, was made a Knight of the Golden Fleece, fought at the siege of Metz, and in 1584 headed the embassy to Queen Mary of England. In the ensuing war with France he held a high command, and gained the devotion of the army and the enthusiastic love of his people by the victories of St. Quentin and Gravelines. His pride and his grandeur, his extravagance and his joyous disposition, his pre-eminence in all manly exercises, blinded men to the fact that behind all these lay a disposition weak as wax, and a character unstable as water. Cardinal Granvella, the real author of Philip's policy in the Netherland, found out the true Egmont, and by a pregnant metaphor designated him as the friend of smoke. After joining Orange in the protestations against Granvella's policy addressed to the king, Egmont undertook an embassy to Spain, in which he allowed Philip's affability and promises of favours to blind him to his unyielding firmness of purpose in all matters of real importance. Towards the confederation of the nobles he maintained a doubtful attitude, and after the disturbances of the image-breakers, restored order in Flanders with merciless severity. But it was too late to avert his fate; he had already been doomed to destruction, with Orange, Hoorn, and other leaders of the nobility, before Alva's army began its northward march. A eulogistic letter from the king and Alva's courtesies lulled him into security; and, in spite of repeated warnings, he did not dare to fly. So he was caught easily; and hoping to the last through the dreary months of imprisonment, unresigned to his fate even on the scaffold, he died a martyr in spite of himself. This is the Egmont of history, but it is not Goethe's Egmont. Goethe's purpose is to exhibit his hero in the buoyant spirit of life; and this conception a figure like Clärchen could alone render complete. For him Egmont is a soldier crowned by victory, and a great noble whose voice carries weight in affairs of state; but first, and above all, he is the bright and genial child of nature, beloved of all—a man who leads his life with self-confidence and trust in human nature. He must be a patriot; for he is in instinctive sympathy with his people, whose sons he has led to battle, and whose cause he has espoused against the oppression of the foreigners. His statesmanship may fail as compared with that of an Orange; but if he knows not how to preserve his life for his country, he knows how to benefit her by his death.

#### NEW SHAKSPERE SOCIETY.—(Friday, Feb. 13.)

DR. F. J. FURNIVALL in the chair.—Miss Grace Latham read a paper on "Julia, Silvia, Hero, and Viola," comparing Shakspere's treatment of these characters. Julia, in "The Two Gentlemen of Verona," is the first of his complex studies of women. It is written in disjointed parts and many styles, beginning with brilliant comedy of intrigue, each scene developing different qualities to the exclusion of others, so that we are given the impression of many, instead of one person. Silvia is simpler and more consistent, but wanting in the detail of his later works. She is the strong, self-sustained, as Julia is the weak woman, needing support; and they form the starting-point of two of Shakspere's principal feminine types. Hero is an over-disciplined example of the second of these. Her training has been an external tyranny, not an educating process carried on with the active co-operation of her will. Hence her power of independent action and self-assertion is gone. She fails in the great crisis of her life, and Don John's slander triumphs for the time. Hero is also a specimen of a character chiefly displayed through hints and indications, whose dramatic capabilities lie more in the situations given to it than in any strength or brilliancy of its own. Viola has the strong passion of Julia and the nervous timidity of Hero, with a power of endurance all her own. Her faculties have been developed and harmonised by a discipline carried to the farthest possible point by her own indomitable will. Infinitely complex though this character is, no part is elaborated at the expense of the rest, the dominant qualities running right through it, no matter how much the style of writing may be changed. Miss Latham also pointed out the extreme difficulty of this character, arising from its subtlety. The reader is tempted to lay too much stress on its poetry, the actress on its comedy; and it is necessary to avoid this—to draw a line between Viola, the romantic, passionate, poetic woman, and Cesario, the fashionable spoilt page, the real and the assumed characters, which form the dramatic side of the part. Associated with these is the soul-life of the tender-hearted, thoughtful girl, not forcible enough to bear alone the weight of the piece as a heroine must do, but adding greatly to the beauty of the part, its interest and value as a study of an ideal woman.

#### RUSKIN SOCIETY.—(Friday, Feb. 13.)

THE REV. J. P. FAUNTHORPE, in the chair.—MR. HENRY E. WEST read a paper on "Some Views of Art according to Ruskin, and otherwise," which subject he approached from a lay standpoint as one who, while admiring the beauty of Ruskin's teaching, saw room in the world for widely divergent theories of art. The views expressed by the great English art critic could not be too much studied in the light of truth to nature and appreciation of beauty. To make all handicraft noble by setting up an ideal of beauty, to endeavour to bring beauty into the lives of all men and women, to make art and life go hand in hand: such is Ruskin's creed and his practice. In art, however, there is room for teachers who do not use the same methods; and energy, force, passion, have their parts to play—like life, they must be viewed as parts of a whole. We shall not quarrel with realism, if it is picturesque, nor banish the classic, because it has not been a sufficiently good customer of the tailor or the draper. Just as in the poetic artist we prize that passionate love of nature, undisciplined; but firing our hearts at once, as in Swinburne, twenty times more than the declamatory morality of Cowper, so many of us must welcome creative art, free but divine, though its language be not that of the pulpit. In fine, art of all kinds is wide—wide as humanity—and should not be narrowed in the interests of any one virtue, but to the interpreter of nature, one touch of which makes the whole world kin.—A discussion followed, in which Messrs. Robjohns, Viney, Peartree, Southey, and the chairman took part.

## FINE ART.

*Manual of Archaeology.* By Talfourd Ely. (Grevel.)

A MANUAL of Archaeology is much needed. Mr. Ely's book has, however, no claim to be called by such a title. It is not a Manual of Archaeology, but an Introduction to the Study of Greek Sculpture, a subject with which Mr. Ely is manifestly familiar, and which he treats, if not with much insight, yet with sufficient and commendable erudition. Unfortunately, to justify the unjustifiable title he has chosen, he has been induced to devote nearly half his space to a superficial discussion of matters with which he has only a second-hand acquaintance, while whole regions of archaeological science are left untouched.

In his own department the merits of the book are so considerable that no greater service can be rendered to the author than to point out, in a friendly spirit, the shortcomings which should be remedied in future editions. In a book advertised as a Manual of Archaeology, we are entitled to expect that some account should be given of the results of the recent archaeological surveys of France, Palestine, and India, of Jain temples, of Buddhist caves, and of the archaeological treasures of Burma, China, Japan, Yucatan, Mexico, and Peru. Coming nearer home, the catacombs of Rome and the unique collection in the Lateran Museum of Christian Archaeology should not be left unnoticed; something should be said of Gnostic gems, of Scandinavian and Irish brooches, of Celtic crosses, bells, and reliquaries; of the so-called Runic crosses, and the sculptured stones of Ireland, Scotland, and Northumbria; of monumental brasses, armour, painted glass, and of the contents of such collections as the Grüne Gewölbe at Dresden, the Cluny Museum at Paris, and the Arsenal at Venice.

To Roman archaeology, one of the two main departments to which Mr. Ely promises to give special attention, he should have allotted more than three pages, one of which is occupied by certain familiar lines of poetry which have nothing to do with Roman art, and by a superfluous "illustration" which fills half a page, but is not even described in the text. Only two lines are devoted to amphitheatres, baths, aqueducts, triumphal arches and columns; while such characteristic works of Roman magnificence and style as the Pantheon, the theatre of Marcellus, the baths of Dioecletian, and the Antonine column are left unmentioned. Even this superficial sketch of Roman archaeology is inexact; the Tabularium, built in 78 B.C., being classed with the Servian walls as belonging to the very earliest epoch, while the substructures of the Palatine, which do belong to this period, are not mentioned.

The vast subject of Prehistoric Archaeology occupies less than six pages of text. The lake-dwellings are dismissed in eight lines, kitchen-middens in four, barrows in one, nurhags in another. Brief as is this summary, Mr. Ely has contrived to say enough to make it possible to gauge the limitations of his knowledge. Thus, all the lake-dwellings are assigned to the

Neolithic age; whereas most of them belong to the age of bronze, and several come down to that of iron. We are told that the Neolithic implements were "often of jade," whereas jade, and even jadeite, is extremely rare. Cromlechs and Dolmens are assumed to be identical, despite the convenient distinction laid down by the French archaeologists, and now generally adopted.

It would have been wiser to have omitted the chapter on Egyptian archaeology, which is superficial and inadequate, displaying no first-hand acquaintance with the subject, but mainly compiled from Maspero, with the introduction of a few inaccurate statements, which a real knowledge of the subject would have made impossible. Thus, a plan, taken from Maspero, of the most perfect of the group of temples at Karnak, is labelled "Plan of the Temple at Khonsu," as if Khonsu had been a place instead of being the name of the moon-god in the great Theban triad. And yet Mr. Ely boasts in his Preface that "accuracy of detail has been conscientiously attempted." This makes it the more necessary to give a few more instances of similar slips. Mr. Ely gives Maspero as his authority for the statement that the Hittite "language was much in vogue in the fashionable world of Egypt." Turning up the reference to Maspero, which is given in a note, it appears that Mr. Ely has misunderstood his own authority. Maspero, after speaking of the Hittites, goes on to mention "the dialects of Syria," and enumerates as a proof of Semitic influences a number of purely Semitic words which appear in the records of the XIXth Dynasty. Mr. Ely can hardly have supposed that biblical Hebrew was the language spoken by the Hittites, and he should have been able to recognise ordinary Hebrew words.

More excuse may be made for the unguarded repetition of Maspero's statement that, in the human-headed sphinxes of the Hyksos period, found at Tanis, "the nose is aquiline and depressed at the tip." If Mr. Ely had examined the three Hyksos sphinxes in the ci-devant Boulaq museum he might have discovered that in two cases these aquiline noses are modern restorations, so modelled in conformity with the now exploded theory that the Hyksos were eagle-nosed Semitic Bedouins. The nose of the third sphinx, which has fortunately escaped mutilation, is, however, of a wholly different type, tip-turned, flat, broad, and stumpy.

Far too sweeping is the statement that "till Roman times the ancient world is for us in great part a blank." Even leaving Herodotus and the Old Testament out of account, it may be affirmed that we have more authentic knowledge of the early history of Egypt, Assyria, and Babylonia than of the early history of Rome. The greater monuments of Thebes, their wall-faces forming a picture gallery of the Asiatic exploits of Egyptian monarchs, are all older than the Exodus, the account of the campaign of Shishak against Rehoboam seeming quite modern in comparison with the records which surround it. It might be said that the monumental history which is re-

corded on the Theban walls ended centuries before any authentic history of Rome begins. So also the monumental history of Nineveh and the records in her libraries cease at about the date assigned to the foundation of Rome.

Mr. Ely devotes a whole chapter to the art of Judaea, about which even specialists know next to nothing, and about which he necessarily knows still less. Thus, he informs us that "the exact form of the seven-branched candlestick was hotly disputed, till it occurred to some of the disputants to notice its image on the arch of Titus." This sneer is wholly undeserved. Reland, the earliest writer on the subject, in his book *De Spoliis Templi*, which was published in 1716, engraves prominently the representation of the candlestick from the Arch of Titus, and bases his whole argument upon it. The discussion among "the disputants" to which Mr. Ely apparently refers turned merely on the point how far the descriptions given by Josephus and in the Talmud could be reconciled with the representation on the Arch.

The account of the discoveries at Jerusalem is confusing and confused. We are told that the substructures of the Haram "unearthed by English explorers" prove that "the architecture of the Temple was essentially Egyptian in character." Yet, in spite of its Egyptian character, this massive masonry is referred to "the Tyrian artists who in B.C. 1013 began the building of Solomon's Temple." Mr. Ely might have known that De Sauley's crude opinions have long been overthrown, the drafted masonry of these substructures, by comparison with the remains of the palace erected by Hyrcanus at Arak el Emir being proved not to be older than 176 B.C., and almost certainly of Herodian age, the influence being Greek and not Egyptian.

Among the existing remains of Solomon's work Mr. Ely includes "the eastern portico long known as Solomon's Porch." There are no existing traces of any such building. When the Crusaders reached Jerusalem they found the ruins of Justinian's Church of St. Mary, which was completed in 532 A.D., to which ruins they gave the names of Solomon's Temple and Solomon's Porch. The nave of the church was widened and enlarged by the Crusaders, and is now known as the Mosque el Aksa. Another portion of the ruins of Justinian's Church was supposed by the Crusaders to be the Solomon's Porch of the New Testament, a porch which Josephus, following the popular legend, erroneously attributed to Solomon. We are next informed that the "Egyptian monolith" near Siloam has been referred to Solomon's age. This information is given on the authority of Lenormant, who took it from De Sauley. It is another of De Sauley's dreams, the curved cornice, which suggested the idea of an Egyptian origin, being also found in the so-called Tomb of Absalom, which is Graeco-Roman in style. This "Egyptian monolith," instead of being the oldest tomb near Jerusalem, as Mr. Ely, following the dangerous guidance of Lenormant, affirms, is now believed to be somewhat later than the tomb of the Beni Hezir, which, with its Doric columns and triglyphs,

is not older than the first century B.C. If Mr. Ely had consulted the publications of the Palestine Exploration Fund, which have dissipated so many of the old illusions, instead of following the obsolete conjectures of De Sauley and Lenormant, he would have avoided these and other errors.

The account of the Moabite Stone is not so accurate as could be wished. It is not, as we are told, the oldest inscription in Phoenician characters, one of the Baal Lebanon inscriptions being considerably older. Then we are informed that "the villagers split the stone into fragments, and each pocketed one." The larger fragments in the Louvre are too massive to be "pocketed"; and the fragments were not pocketed by each villager, but were distributed among the different families of the tribe as charms to be placed in their granaries, in order to serve as blessings on the corn. In the account given of the inscription Mr. Ely confuses Mesha's own statements with the narrative contained in the Book of Kings. Mr. Ely says the inscription "tells of the deeds of Mesha against Omri, Ahab, and Ahaziah"; whereas the inscription only mentions Omri and his son, while the name of Ahaziah, introduced from the Book of Kings, should rather have been Jehoram.

The Eshmunazar Sarcophagus, we are told, "shows by its inscriptions that it was appropriated from an Egyptian owner. This is not stated or shown in either of the two well-known inscriptions; though the sarcophagus is in the Egyptian style, and was probably made in Egypt. Mariette fancied that he saw on the base traces of hieroglyphics; which no one has been able to decipher, and no one but himself to see. But the position assigned to them shows that they cannot be records of any earlier appropriation, although, if they exist, it is possible they may be the trade-mark of the maker or the exporter."

The chapter on Etruscan archaeology is meagre, and, to some extent, obsolete. Thus we are told that "the Etruscans have carved their writings on their tombs, but all efforts to interpret their meaning have as yet proved fruitless." This statement might have passed muster twenty years ago. Now, however, thanks chiefly to the labours of Deecke and Pauli, the grammatical suffixes have been detected, and the common recurrent words have been determined, so that most of the mortuary inscriptions can be read with certainty.

The statement, that on "Etruscan mirrors the letters of inscriptions are always Etruscan and not Greek," is misleading. The Etruscan was an old Greek alphabet of the Chalcidian type, and on some mirrors—for example, on the famous *Patera Caspiana*, representing the birth of Minerva, which is proved to be Etruscan by the Etruscan names of the deities, every one of the twenty letters is of the Chalcidian type.

It is pleasant to be able to praise almost unreservedly that portion of the volume which deals with Greek art. Here Mr. Ely is evidently at home; and the descriptions of statues and buildings have been compiled with considerable pains, exhibiting the merits as well as the defects of the school

in which the writer has been trained. More attention is paid to details than to principles. The cardinal principle of the evolution of type has not been fully grasped. Thus, the stages by which the later types of Aphrodite were gradually evolved from that of the Cypriote Astarte are not worked out. Though the evolution of the Greek temple from a wooden structure is fully admitted, we have the contradictory suggestion that the horizontal lintel, the Doric column, and the arrangement of the temple may have been borrowed by the Greek architects from Egyptian temples or the rock-cut tombs at Beni Hassan. A brief account is given of Lydian architecture, while that of Lycia, which throws so much light on the evolution of the Greek temple, is not described.

Mr. Ely essays to adopt the affected spelling of Greek names now in fashion, forgetful of the fact that the alphabet he uses is that of Italy and not of Greece; and like those whose example he follows, he is necessarily inconsistent. He writes Cyrus and Croesus. Why, then, Dareios; or, if he must needs be pedantic, why not Daryavush? If Themistokles, then why Sophocles? If Hephaistos, Heraion, and Polykleitos, why Mycenae and Piraeus? Diokuri, Paeonios, Dionysos, and Hymettos are mere mongrels—neither one thing nor the other.

Each chapter is headed in somewhat professorial style with a list of "books recommended." Books obsolete or untrustworthy are sometimes "recommended," while indispensable works are omitted. The publications of the Palestine Exploration Fund are not recommended. Semitic epigraphy is treated without reference to the Corpus or even to Schröder. For Rome and Etruria Martha's Manual, a very second-rate book, is recommended, and Otto Richter and Fabretti are passed over. As to prehistoric archaeology no mention is made of the indispensable works of Cartailhac, De Mortillet, Nilsson, and Anderson.

The book is advertised as containing 114 illustrations. The illustrations are there, most of them good, a few indifferent. Many are old friends, borrowed without acknowledgment; and in several cases, instead of the illustrations being engraved to illustrate the text, the text seems to have been written up to fit illustrations that were available.

Full credit should be given to the publishers for the way in which the book has been got up, type and paper leaving nothing to be desired; but they should have protested against the misleading title. A Manual of Archaeology in 258 pages of large type is an impossibility. Such a task is not within the compass of any single scholar. Like Dr. Ivan Müller's *Handbuch* or Roscher's *Lexicon*, it could only be accomplished by the associated labours of many specialists. Even compilation from popular French manuals requires an amount of independent knowledge, ranging over such a wide field, that no one man is likely to possess it. Mr. Ely, therefore, should not be blamed so much for having necessarily failed, as for having essayed a task on the face of it impossible. At the same

time, he deserves to be thanked for having given us several really valuable chapters on a department of archaeology of which he is fully competent to treat. It is unfortunate that the high level attained in these chapters throws into relief the deficiencies of the rest. If the whole book, like some parts of it, had been merely a popular and sloppy compilation, it might have been judged by an altogether different standard; but, if one-half of a book appeals to scholars, and the other half only to the "general reader," it would be a poor compliment to the author not to place him in the higher category, and to require throughout the knowledge and minute accuracy which we are entitled to demand from experts.

ISAAC TAYLOR.

#### NOTES ON ART AND ARCHAEOLOGY.

AN exhibition of drawings acquired for the British Museum during the last seven years or so has been arranged in the cases recently occupied by the Japanese drawings. It will be opened early next month.

THE Earl of Carlisle has been elected an hon. member of the Royal Society of Painters in Water-Colours; Mr. Charles Robertson a member; and Messrs. Charles E. Fripp, E. R. Hughes, and Thomas M. Rooke, associates.

THE exhibitions to open next week include a collection of prints illustrative of the French revival of etching, at the Burlington Fine Arts Club in Savile-row; and a series of water-colour drawings by Mr. Charles J. Watson, entitled "Through Normandy," at Mr. Robert Dunthorne's, in Vigo-street.

THE series of articles on "Nottinghamshire Crosses," which were contributed by Mr. A. Stapleton to the *Antiquary* during 1887-9, have been re-written. They are to be reprinted in the *Mansfield Advertiser*, after which 100 copies will be published in book-form.

The second general meeting of the Hellenic Society for the present session will be held at 22, Albemarle-street on Monday, February 23, at 5 p.m., when the following papers will be read: "The Life and Work of Dr. Schliemann," by Prof. Percy Gardner; and "The Erechtheum," by R. W. Schultz.

THE committee of the Society for the Preservation of the Monuments of Ancient Egypt, having obtained permission from the Egyptian Government to undertake the repair of the Great Temple of Karnak, has decided to appropriate £500 towards that purpose, and also to issue an appeal for subscriptions to a special fund. The work will be entrusted to the Public Works Department, of which Sir Colin Scott Moncrieff is chief; and it will be carried out under the personal supervision of Col. Ross, in consultation with Grand Bey, the architect to the department. The hon. treasurer of the special fund is Mr. F. G. Hilton Price, of Child's Bank, Temple Bar.

WE quote the following from the Cairo correspondent of the *Times*:

"Further details about the recent discovery of antiquities at Luxor state that three galleries have been opened, situated at the bottom of a shaft 48ft. deep. One gallery was found to be empty; the others contained 152 mummies intact, of which 149 are of the XXth and two of the XIXth Dynasty. There have also been found 110 cases containing statuettes and votive offerings, 77 papyri, and statues of Isis, Neithis, and Osiris, and also large quantities of other valuable treasures. The entire find has been loaded without injury into barges for transport to Cairo, after being catalogued by M. Grébaut."

## MUSIC.

## RECENT CONCERTS.

THE second of Señor Albeniz's series of concerts took place at St. James's Hall last Thursday week. The reading of the Schubert Trio in B flat was somewhat sentimental, while that of Beethoven's Sonata in C sharp minor by the concert-giver was tame and unpoetical. Señor Albeniz was far more successful in a Scarlatti piece which he gave by way of encore. Señor Arbos, the new Spanish violinist, played two solos: the Adagio from Spohr's ninth Concerto and Bach's Fugue in G minor. His intonation is good and his technique sound, and, moreover, he is a highly intelligent artist. Miss Marguerite Hall and Mr. Courtice Pounds were the vocalists.

On the evening of the same day Mr. Henschel gave his fifth Symphony concert, and the date (February 12) being so close to the anniversary of Wagner's death, the programme was almost entirely devoted to the works of that master. The performance of the "Meistersinger" Overture was not altogether a happy one, but the "Parsifal" Prelude, with exception of the "Faith" phrase for brass, went remarkably well. The "Ride of the Valkyries" makes a good closing piece, but should not have come after the solemn Prelude. Herr Richter has sometimes followed with a Liszt "Rhapsody." This is quite as bad, though perhaps not so cruel as to kill Wagner with Wagner. One of the great attractions of the evening was the Monologue and Duet from the second act of the "Meistersinger." Mr. and Mrs. Henschel sang with great charm and dramatic feeling, and the orchestra for this excerpt was under the intelligent guidance of Mr. Hollander. The performance of the "Eroica" left something to desire. The opening movement, however, was interpreted with much power. The hall was crowded.

The Crystal Palace Concerts recommenced last Saturday afternoon, when Herr Stavenhagen gave a crisp rendering of Beethoven's piano-forte Concerto in B flat. Though published as No. 2, it was actually written before the one in C, known as No. 1. As in most of the composer's early works, the influence of Mozart here makes itself strongly felt; but the music is decidedly bright and pleasing, and it is strange that the work has not been heard at the Palace since it was played here by Mr. Franklin Taylor in 1870. The performance of Schumann's D minor Symphony, under Mr. Mann's direction, was superb; it is only here that full justice is done to the

orchestral works of this master. The programme included Miss Ellicott's clever Dramatic Overture, written for the Gloucester Festival of 1886, and Bizet's "Carmen" Suite. Mme. Fanny Moody and Mr. C. Manvers were successful as the vocalists.

Mr. Augustus Harris gave the first of his "Lenten Oratorios" at Covent-garden Theatre on Saturday. The work chosen for this opening evening was the "Elijah." The experiment is a novel and interesting one, and seems likely to succeed. The band and chorus, six hundred in number, were excellent; but the tenors and basses were so placed that their voices did not come out well, and, besides, the conductor (Mr. A. Randegger) did not have them under perfect control. The performance was a good one. The principal vocalists were Miss Anna Williams, Miss M. Mackenzie, and Messrs. Lloyd and Watkin Mills. The last-named sang the "Prophet" music with more vigour than at the last performance of the Oratorio at the Albert Hall. There was a very large audience.

Beethoven's Quartet in E minor (Op. 59, No. 2) was finely interpreted at the Popular Concert on Monday evening by Messrs. Joachim, Ries, Straus, and Piatti. M. Max Pauer was the pianist, and in his solo, Rheinberger's Toccata (Op. 12), displayed skill and intelligence. There is more science than inspiration in this clever piece; and the pianist, perhaps, pleased the audience better in Beethoven's "Andante favori," which he gave by way of encore, and with much taste. The programme included Spohr's "Larghetto and Rondo" (Op. 67, No. 2) for two violins, played by Messrs. Joachim and Straus. Mr. Hirwen Jones was the vocalist.

Mr. Max Pauer gave a pianoforte recital at Princes' Hall on Wednesday afternoon. His performance of Bach's interesting Toccata and Fugue in F sharp minor was excellent. He also deserves much praise for his intelligent and expressive reading of Beethoven's poetical Sonata in E (Op. 109), although the theme of the last movement was taken at a little too slow a rate. In two of Schumann's "Paganini" Studies, in Mendelssohn's Prelude and Fugue in F minor, and in an Etude in F by the same master, Mr. Pauer showed off his fine technique to immense advantage. But he was not so successful in Grieg's Ballade in G minor; for he has not yet caught the wayward spirit of the Scandinavian composer. The programme also included pieces by Rubinstein and Liszt, and "Walzer" by the concert-giver.

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